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THE CONGREGATIONALIST AND CHRISTIAN·WORLD

Volume LXXXVIII 13 June 1903 Number 24

The Night of Fear at Salonica — *Rev. E. B. Haskell*
A Picture of Perturbed Conditions in the Near East

The Achilles of Our Camp
A Study of Professor Park — *Rev. George A. Gordon, D. D.*

Dwelling in Tents — *Prof. J. E. McFadyen*
A Reassuring Word to Those Who Walk by Faith

"Boss for Boys" — *F. P. Shumway*

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The Home Missionary Society at Providence

The South Weymouth Council

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THE CONGREGATIONALIST

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Event and Comment

The Disasters and the Churches

Church work is sure to suffer and church resources to be diminished because of the forest fires in the East, the floods in the Middle West and the cyclones in the South. There is, as yet, no long list of houses of worship destroyed, but our correspondents in various sections of New England tell us of the enlistment of many able-bodied people in various communities in efforts to avert catastrophe or to repair the damage caused thereby. Moreover, it is the one absorbing topic to the temporary subordination of everything else, and it must have been hard last Sunday to direct attention, under existing circumstances, to purely spiritual themes. The strain is having its effect, also, in the physical well-being of a great many persons. Teachers in the public schools are noting the ill effects on their pupils. In the Western states, particularly Kansas, the greater degree of actual suffering and destitution makes imperative demands upon relief agencies. A letter just at hand from Rev. Charles M. Sheldon, D. D., of Topeka, says that that city is taking care of 10,000 people, housing them temporarily in public halls and churches, and doing its best to supply their immediate necessities. In the rural districts the losses will bear heavily upon the farming classes, who are naturally the main supporters of the churches. It will require large sums of money to re-establish the religious and educational work of the large cities and the smaller communities, and Dr. Sheldon is asking for contributions from friends outside the state to be sent to him and to be distributed in behalf of the needy in the city of Topeka and elsewhere in the state.

A Hero in Our Hall of Fame

A fine marble bust of Prof. Edwards A. Park adorns our Congregational Library. The pen portrait of him drawn by Dr. Gordon which appears in our columns this week is of its kind no less likely to preserve for posterity the features of this great leader of Congregationalism. In his prime he was in important respects its foremost man. Perhaps no greater reward is given to a Christian teacher than to perpetuate his influence in the progress of the church when that progress seemed to him to be retreat. Professor Park formulated and in a sense created a system of theology which belongs in the past. When Christian belief moved beyond that system he remained with it. But impulses which he had given bore Christian thinkers to do what he had done boldly and nobly in his earlier years—to interpret the teaching of Jesus Christ to their own time. This he taught and inspired men to do. That work insures to him a permanent place in our hall of fame. After all else is done that is the work which endures.

The Wesley Celebrations

This month the celebration of the bi-centennial of John Wesley's birth will culminate in a series of meetings which will encircle the world. He was born June 28, 1703. Boston, like other great cities, is to honor the founder of Methodism by a public service in which representatives of several denominations will share. For John Wesley is one of the great heroes of Christendom, and one of the features of the Christianity of the twentieth century is to be the readiness of all its branches to glory in the men who are their common heritage. We wish that Congregationalists might study Wesley's life and work and note the distinctive qualities of the Methodism he planted. We hope that John Wesley will be the theme in thousands of Congregational pulpits and prayer meetings this month. His experience and doctrine of conversion of men being made new through faith in Christ and living in him, and his mission to raise up converted men to witness to the truth by which he had been saved, furnish the example and the themes most needed among us now. His expressive, earnest, refined face which appeared on the cover of *The Congregationalist* last week, for which we are indebted to the *Northwestern Christian Advocate*, may well be before the minister to inspire him as he prepares his sermon. And when we remember the vast amount of work accomplished by John Wesley, who sometimes preached as many as 800 sermons in a single year, we do not recall any sentence of his voluminous literary productions more suggestive of the secret of the achievement of this man of faith than his saying a few months before his death in 1791, "I do not remember to have felt lowness of spirits for a quarter of an hour since I was born."

The Gospel Still Effective

One of the straightest gospel sermons ever preached in the University of Chicago—so President Harper says—was that with which a fortnight ago Dr. W. S. Rainsford of New York initiated his term of service as college pastor. He took for his text, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And when the normal time for his discourse had expired he told his hearers that he had only just begun and that he intended to preach from the same text on all the Sundays that he is to appear before the student body. What a significant indication this is of the present disposition of many of our leading preachers to keep close to the heart of the gospel while voicing it in terms that appeal to the mind and heart of the twentieth century man. On that same Sunday Dr. Frank W. Gunsaulus preached in Studebaker Theater from the text, "A good soldier of Jesus Christ," and told a friend privately afterward that he could not hold his hearers three weeks in that down-town center unless he gave them the gospel. We make a tremendous mistake if we think that any amount of Higher Criticism or of theological reconstruction is to dethrone the gospel from its supreme place in the forefront of the preacher's message.

Problems for Personal Study

The Prudential Committee of the American Board discusses questions at each weekly meeting which ought to be of great interest to all members of our churches. If they could be heard by the Board's supporters as they are stated at the rooms of the Board they would awaken such interest. In the current *Missionary Herald*, Prof. E. C. Moore, a member of the committee, has presented a transcript of one of these discussions. It shows, for example, that the force of the Shansi Mission was practically annihilated by the Boxer outbreak through the murder of five ordained men, a physician and two women missionaries. Yet after nearly three years the Shansi Mission has not been reopened and the native Christians there who suffered so much are virtually abandoned. In the wide field men of inestimable worth to missions because of their experience are being cruelly overworked in their old age. Men in the prime of life are being burdened to such an extent that they are almost certain to break down. The native agency is being reduced, although this policy is fatal, since the hope of permanent success is in establishing self-supporting churches with a native ministry. In 1893 the Board had 183 ordained missionaries, and in 1902 it had 168. But with the entire missionary force about the same numerically, the number of communicants in the churches has increased from 41,522 to 55,645 and the number of adherents from 137,831 to 177,676. The one reason why the mission force is not enlarged is the lack of money. It is said that men give readily when they can see a definite object which requires their aid. No one can read Professor Moore's *résumé* of the committee's discussion

without seeing a definite object demanding immediate help; and every Congregationalist who acknowledges personal responsibility for carrying out the commission of Christ to preach his gospel to the world ought to read it.

Another Good Soldier

If one wants to realize the troublous and perilous conditions in the midst of which our missionaries in Turkey are living today, he should read the story in another column, of the night in Salonica when the recent Bulgarian outbreak occurred. Mr. Haskell, the writer, passes over in a singularly delicate way the great personal sorrow which that outbreak against Turkish rule entailed upon him in the death of his wife. But we find in the New York *Tribune* a letter from its correspondent on the ground which does ample justice to the heroism of Mr. and Mrs. Haskell during that night of awful anxiety. A child had just been born to them and Mrs. Haskell had not rallied sufficiently to endure the terrible strain, though she kept her courage up and did all she could to reassure the members of her household while they were waiting for dawn. This *Tribune* correspondent, at the request of Mr. Haskell, acted as a pall bearer, as did the American consul. As the little funeral train made its way to the English cemetery just outside the old town wall there were many indications of respect from lookers on, especially from Bulgarian women to whom Mrs. Haskell had endeared herself. She was only thirty-five years old, but her comparatively brief service on foreign soil adds new luster to the calling of the foreign missionary. One of the touching circumstances of the funeral service was the baptizing of her baby girl, who will bear her name. Who knows but in due time she may go back to take up the work which her mother began in behalf of the very people who seem to have been partially responsible for the mother's death?

Mormonism

Mr. Leupp, the veteran Washington correspondent of the New York *Evening Post*, writing on the Smoot case and the protest of the Presbyterian General Assembly against his being seated, although naturally hostile to Mormonism cannot see much legal status for the protest. He says that "if the good people who are agitating against allowing Smoot to sit in the Senate wish a real trouble to worry over, they could find one in the possibility that polygamy may one day flourish again in Utah under the protective eye of the state law. The particular menace of evil against which they are struggling is not to be dispelled by the exclusion of one man here and there for an official position, but only by a better quality of immigration and a more active propaganda of civilization within the boundaries of Utah itself." That is to say, emigration to Utah of Gentiles with convictions in harmony with Anglo-Saxon ideals of chastity, and organized missionary and educational propaganda, such as our own Home Missionary Society and Education Society are doing in Utah —these are the real solvents of the Mormon problem. No reliance can be placed on pledges given before the state was admitted. They will be broken if it is thought politic; and the nation will be impotent to inflict punishment. No reliance can be placed on political leaders. They have their personal or party ends to gain. Immigrants with high ideals of chastity, rationally-minded and not mystical-sensualists, and led by school teachers and preachers—these will save Utah and the adjoining states which are being infected with the virus of Mormonism, "that ape of Papacy, grotesquely asserting the same exclusiveness and lordship in the earth, adding a still more grotesque attachment of phallic worship, the result of sexual *hyperæsthesia*, insolently masked as the last oracle of God"—as Dr. Lockhart of Manchester so pungently described it last week at the meeting of the Home Missionary Society in Providence.

Mr. Mott in Australasia

Returning from an absorbing and interesting campaign on the Australasian universities, Mr. John R. Mott, leader of the Christian movement among students the world over, reached San Francisco May 25. Never have his days and evenings been more fully occupied with great public assemblages and smaller private conferences, and the results at such educational centers as Melbourne, Sydney, Dunedin and Christ church were hardly less striking than the remarkable outcome of his work in India and Japan a year ago. Probably one-half of the student enrollment of Australia and New Zealand heard one or more of his messages. The opening meeting at each center was presided over either by some prominent national or university official. The governor of South Australia and the lord mayor of Melbourne gave him public receptions. His itinerary had been carefully arranged by the traveling secretary on the ground, and in many places he found the soil prepared for the seed which he dropped. Not only have many Christian students been quickened, but a number heretofore indifferent have entered upon the Christian life. This outcome of his visit is all the more a matter of rejoicing because the universities of Australia were practically untouched by the great religious awakening of recent months under the direction of American evangelists. Mr. Mott will now plunge into a series of student conferences in this country. His round includes Lake Geneva, Lake Erie, Northfield and Silver Bay.

A Seven Years' Contrast

When Mr. Mott first visited Australia seven years ago, he found only five religious associations of students. Now forty-five efficient organizations with 1,370 members bind all the leading institutions together in a strong fellowship, while representative men as respects literary and athletic interests lead the Christian activities. There has been a corresponding development of interest in student Bible classes. The missionary movement too has taken great strides forward. For the forty years preceeding 1896, out of 3,000 graduates of the universities of Australia and New Zealand, less than a dozen had become missionaries. But during these last seven years twenty-two students have gone to mission fields and scores of others have volunteered. Comprehensive plans are being elaborated for still further advance. One of Mr. Mott's most notable achievements was the launching of a forward missionary movement through two special conferences, one in Australia and one in New Zealand, at which 664 delegates were present, many of them having to travel long distances. Distinguished church leaders participated and Mr. Mott gave six addresses besides doing much committee work. He regards Australia as one of the most favorably situated lands in Christendom for exerting missionary influence, particularly over the Pacific islands, China and India. These two great conferences will not only be immediately fruitful in securing workers for waiting fields, but will give the missionary movement a greater dignity than it ever had before in the eyes of college men in Australasia.

President Roosevelt on the Church and the Immigrant

The Home Missionary Society meeting in Providence with its square facing of the duty of the Christian Church to the incoming foreigner, never more numerous than now, is well supplemented by President Roosevelt's admirable speech, last Sunday, in the church in which he worships regularly. It was a service of dedication of a new edifice. The sect—German Reformed—is small. Nothing that the President has done while in Washington has been more characteristic than his seeking out and standing by this relatively insignificant church, preferring its simplicity to the allurements of ritualism. In his speech the President contended that "the old man going to a new country is torn by the roots from all his old associations." Therefore he especially needs the care of the church. It is a doing as well as a believing church that the President wishes to see. He said:

> We are not to be excused if we selfishly sit down and enjoy gifts that have been given to us and do not try to share them with our poorer fellows coming from every part of the world, who, many of them, stand in such need of the helping hand; who often not only meet too many people anxious to associate with them for their detriment, but too often too few anxious to associate with them for their good. . . . No more important work can be done by our people, important to the cause of Christianity, important to the cause of true national life and greatness here in our own land. . . . We must in our lives, in our efforts, endeavor to further the cause of brotherhood in the human family; and we must do it in such a way that the men anxious to find subject for complaint or derision in the churches of the United States, in our church, may not be able to find it by pointing out any contrast between our professions and our lives. This church is consecrated here today to duty and to service, to the worship of the Creator, and to an earnest effort on our part so to shape our lives among ourselves and in relation to the outside world that we may feel that we have done our part in bringing a little nearer the day when there shall be on this earth a genuine brotherhood of men.

Nature Rampant

Severe forest fires sweeping over much of Maine, northern Vermont and New Hampshire, the Adirondack region and Long Island, N. Y., and some of the eastern Canadian provinces have done incalculable damage not only to lumber tracts but to settlements, farms and all property in the path of the flames; and in some sections lives

have been lost. The severe drought extending over the North Atlantic region is responsible for this, everything making for uncontrollability of the flames if once they start. The floods in the upper Mississippi valley have not abated much. Indeed, as we go to press St. Louis is threatened with a repetition of the sad experience of cities farther North. Levees are giving way as the flood rolls southward. From South Carolina comes news of a sudden flooding of the Pacolet River, as if by cloudburst, and the sweeping out of existence of towns along its course, in which were some of the finest of the new Southern cotton mills. Property at Clifton and Spartansburg, worth several million dollars was ruined in a flash; and many lives were lost. Now cloudbursts can hardly be foreseen or prevented, and fire will burn when its fuel is like tinder and everything conspires to make for conflagration. But broadly speaking both flood and fire can be prevented to a very considerable extent if forests are treated as they should be, and the soil is not stripped of its timber in a reckless way. Reckless denudation of land causes climatic and atmospheric conditions favorable to drought, and drought imperils life and property in many ways. Denudation of the land also makes for floods when the rain at last does come. Falling on soil devoid of timber or vegetable mold, it swiftly races down the hillsides into the valleys at a rate and with a volume perilous to property and life. When we quit indulging in a form of slow suicide we shall avoid other perils. Maine, New Hampshire and Vermont need to think hard about forestry and state supervision of the lumber industry. Individualism's dealing with the problem has been a failure.

The Postal Scandals

President Roosevelt has returned to Washington after his unprecedented tour in the West, and has at once entered upon thoroughgoing support of Postmaster-general Payne in probing the post office department. The Grand Jury of the District of Columbia last week found the former superintendent of the free delivery department, Mr. A. W. Machen, and two of his subordinates guilty of collusion in defrauding the Government in purchase of supplies. Let the probe keep probing!

An Important Supreme Court Decision

Stripped of all technicalities the decision of a majority of the justices of the Supreme Court last week, in a murder case appeal questioning the validity of an Hawaiian court's verdict because the plaintiff was denied certain rights guaranteed by the Federal Constitution, means that a majority of the court still hold, as in the insular tariff cases affecting Porto Rico, that the United States Constitution does not of its own inherent authority govern conduct in territory of the United States when the same becomes a part of the property of the nation. Congressional action explicitly making the territory subject to more or less of the Constitution is necessary to make it such a final authority in outlying possessions. Justices Brown, White, McKenna, Holmes and Day unite in this argument, Chief Justice Fuller and Justices Harlan, Brewer and Peckham dissenting. Decision by a bare majority of the court of such a vital question affecting national policy and shaping future history so profoundly is not altogether pleasing. The majority doubtless utter the point of view of those citizens who put the will of the living above doctrines formulated by the dead, and who prefer unwritten law to a definite, prescribed constitution. In short, they are those who prefer the English to the American system of government. Justice Harlan, expressing the mind of the minority of the justices, is emphatic in his denunciation of the tendency which the court's recent decrees show in putting Congress above the Constitution and the judiciary as final arbiters of law. The tendency is not to be ignored and may in time be deplored; but both the exigencies of statecraft and the teachings of students of state-origins now are against the older view of the sanctity of constitutions.

What Is Matter

Lord Kelvin's recent striking utterance as to the reaction of science toward a theistic interpretation of the universe has stood the test of considerable controversy among scientists in the London press. Teleology queens it over biology once more. Another and later striking deliverance by a scientist of highest standing has just been made before the International Chemical Congress sitting in Berlin, by Prof. Sir William Crookes, as eminent a chemist as Great Britain has, who, in the light of recent modifications of theory caused by the Röntgen rays and the Becquerel rays and the experiments of Curie with radium, now says that nineteenth century theories of matter, the atomic theory, and the law of the conservation of energy are destined for the smelting pot. These are his words:

> The nineteenth century saw the birth of new views regarding the nature of atoms, electricity and ether. While our views about the composition of matter are generally satisfactory today, will that be the case at the end of the twentieth century? Do we not again see that our investigations have only a temporary value? Will we be content to see matter dissolving into a multitude of revolving electrodes? Such a mysterious dissolution of atoms appears to be universal. It occurs when a piece of glass is rubbed with silk. It is present in sunshine, in a raindrop, in lightning, in a flame, in a waterfall, and in the roaring sea. Although the whole range of human experience is too short to form a parallax whereby we can foretell the disappearance of matter, nevertheless it is possible that formless nebulæ will again prevail when the hour-glass of eternity has run out.

Plainly he sees a time when the world will become extinct and be resolved again into nebulæ. But even so, the power that built up and then resolved again will persist and must be accounted for now. Dissolution implies a dissolver as much as creation implies a creator.

Mr. Chamberlain's Policy

There are some encouraging declarations by colonial statesmen to cheer Mr. Chamberlain on in his effort to build up a policy of reciprocity within the British empire. Utterances by the Liberal party leaders however, and, so far as we have seen them, by the Nonconformist and Radical journals of England, all point to stiff opposition. Especially significant has been the hostility shown in the resolutions adopted during the past week by assemblies of trades-unionists and by the large Co-operative Congress which brings together so many of the thrifty artisans of England. Sir Henry Campbell Bannerman's speech attacking the Chamberlain plan was fierce. It would not be surprising if nominal Liberal unity were brought about by the issue and a considerable accession of strength for it from the Labor party. It is quite as apparent that the scheme will split the Liberal-Unionist-Tory coalition, the *Spectator* for instance voicing the emphatic dissent of Liberal Unionists, and Tory opposition being declared by not a few of the younger Tories with Radical leanings. An immediate appeal to the electors would bring defeat for Mr. Chamberlain. That seems quite clear. What a campaign of education will do is not so clear.

Russia and the Jews

Evidently the Russian Government cares to have American public opinion more favorable to it. Otherwise it would not have permitted dispatches from St. Petersburg announcing that an effort will be made to influence American journals and shape public opinion; nor would it have made an official announcement of the Russian side of the massacre at Kishineff in the columns of the *Christian Herald* of New York city, a statement far from satisfactory, its admissions being damning. This attitude of conciliation toward us is quite in contrast with the effort to suppress the *London Times'* investigations by expelling its correspondent from St. Petersburg. Michael Davitt's investigations at Kishineff cabled to the New York *American* are convincing as to Russian official complicity. Strong pressure is being brought to bear at Washington by the Jewish citizens of this country to induce President Roosevelt and Secretary Hay to act. Possibly they will do this. Precedent is against it, and as a people we live in a glass house and cannot throw stones. The next massacre of Italians or Poles resident in this country would give Europe a chance to retort in kind, and we might not like this. Rev. Dr. Lorimer suggests that a commission of representative American citizens visit St. Petersburg with a protest. That Russia, by exiling the Jew, is depriving herself of a very much needed type of enterprising man is proved by the ability and enterprise of the Jewish emigrants who come to our shores, gain American citizenship, and then return to Russia, especially Asiatic Russia, and act as advance agents for American manufacturers. According to an article of Mr. Ford in *Collier's Weekly*, much of the development of Siberia and Manchuria is due to the Jew who has American protection and is exploiting American goods.

A committee of nine members was appointed by the Presbyterian General Assembly to consider ways of improving religious instruction in churches and schools. Our National Council appointed a committee of Sunday schools whose scope is practically the same. Why should not these committees and others appointed by other denominations confer to-

gether? They have practically the same ends in view. And the Editor's Association of Sunday School Periodicals, which is to meet in the vicinity of Boston next week, would gladly co-operate with them.

The Vital Point of Home Missions Today

Grave as have been conditions in past years giving pertinence to the call for hearty support of home missions, it is doubtful whether the situation was ever graver than today, and this because of a change in type of the immigrants and because of their turning to cities rather than to the country for domiciles. The annual meeting of the C. H. M. S. in Providence last week revealed that the society's executive and superintending officials are aware of this crisis. Are the churches, their pastors and members also aware of it?

It is apparent from utterances at the Providence meeting that with this altered type of immigrant and altered distribution of the material for future Protestant Christian citizenship heavy burdens are thrust upon some of the older auxiliary societies, which must for some time to come think of themselves and the states they serve more than they think of the sections of the country to which immigrants in past days have turned and toward which much of the wealth of Eastern donors also has gone. To be plain, New England's auxiliaries for a while must be left free to a large extent to labor for the preservation of ideals, religious and political, which are precious, and needful for the section's salvation.

The relative lack of interest in the proceedings of the society at the Providence meeting by the constituency which supports the society is not a sign of health, viewed either from the standpoint of the society or of the denomination. It is due, we are confident, to a growing dissatisfaction with the system of administration that involves so many separate meetings rather than to the missionary cause itself. Those members present did well to express a desire that the executive committee arrange for the next meeting in conjunction with the National Council in Des Moines next fall. This will insure a larger attendance of representative men, and give a chance to test to a degree the plan urged by the National Council for a joint meeting of the societies such a meeting as the Baptists now have.

Assimilation of the foreigner, creation of centers of idealism in communities tempted to be materialistic, defeat of Mormonism, exposition of a democratic polity of church government in an age at heart democratic, proclamation of a gospel nurturing and restoring the whole man—these are some of the things a patriot and a Christian aids if he supports Congregational home missions. Were any fair proportion of the increment of wealth of the country now piling up being set aside by men and women for such use by recognized home missionary agencies the directors of such societies could meet scores and hundreds of openings which their superintendents and missionaries point out but cannot enter.

Individuals and churches there are of course whose measure of giving is the limit of their love and their purse, and whose consecration is beyond question. Individuals and churches there are too which would give more were they less perplexed by countless appeals and by consequent uncertainty as to wise investment of such of their income as has been set apart. But broadly speaking the country over, it is not a day of giving until it hurts; and of that which is given too much goes for the enrichment of home churches and the edification of donors rather than to the planting of churches in regions beyond and to the succoring of needy neighbors.

The South Weymouth Council

Two Congregational churches in this Massachusetts town stand on opposite sides of the same street, nearly facing each other. The Old South is the historic church. About sixty years ago as a result of a trouble over the pastor a number of members withdrew and formed the Union Church. With the removal of the pastor the immediate cause of division disappeared, but the separation continued. For more than thirty years efforts which have proved unsuccessful have been made to unite the two churches.

The most recent attempt, initiated by the Union Church, brought from the Old South the statement that it had "by a large majority vote refused to refer the matter to council in any shape or form whatever." The Union Church then called a council which assembled Feb. 3. It included churches of the vicinage and also several of the prominent churches of Boston and vicinity. The Old South accepted an invitation of the Union Church to sit in the council. After a public and a private session a committee of seven was appointed to examine the facts and report to the council. Much time has been spent by the committee, holding conferences with all the parties interested, listening patiently to full statements of the history and present condition of the two churches. The final result of the council, printed on another page, deserves special attention, because having been unanimously adopted it will stand as a precedent and an exponent of Congregational principles. Specifically, the council agreed in substance:

1. That the interests of the denomination and of the kingdom of God call for the union of these two churches.
2. That Union Church had taken such steps as seemed to it practicable to bring about a union.
3. That the Old South Church had refused to entertain any and every practicable proposition for union.
4. That Union Church should therefore cease for the present making any further effort toward union and should devote its energies in a large and aggressive way to minister to the needs of the town.
5. That the church deserves the sympathy and support of the community toward making its ministry most effective.

The council had no power to compel the union of the two churches. It recognized the fact that enforced union would not secure the end sought—the maintenance of a harmonious Congregational church to minister to the community. But the council made its conviction clear that in a town where one church is sufficient to do this work it is of the nature of a schism for Congregationalists to maintain two churches. And it gave its sympathy and approval to the church which had sought to bring about union. It was not called to apportion the blame for past failures, but its members and the public will hold responsible whatever party stands in the way of union in the future.

In a denomination which invests its power in bishops and ecclesiastical courts a union could be secured more promptly than by Congregationalists. But we are persuaded that the united fraternal judgment of the churches will in the end secure a more real and useful union of Christian brethren than any exercise of authority could do. We expect in due time to be able to point to the result of this council in South Weymouth as an illustration of the success of our Congregational polity.

Meanwhile, we commend the action of this council, as representative as any likely to be gathered in New England, to the consideration of churches maintained under conditions similar to those in South Weymouth. There are several instances where in towns increasing slowly, if at all, in population, two Congregational churches are being maintained to the hindrance of each other's growth and influence. Without pronouncing on any other specific case than this one, it is plainly the judgment of the churches that such a condition ought to come to an end. The support and sympathy of the churches, and we are confident of the public also, will be given under such circumstances to the church which faithfully tries to bring two church organizations into one body.

As to Leading Prayer Meetings

It is very much like being hostess at the head of a table full of guests. There are the good things to be provided by previous thought and work, and the invitations to be sent out. But it is at the table itself that the finest qualities need to be displayed. If anything goes wrong the hostess must never show any annoyance, but rather turn the mistake to good account. If any important guest fails to come or is late, she must blandly smile and make such adjustments as are possible. Every one must be made to feel at home. The bashful and timid young man, while not having any important remark aimed squarely at him, will be drawn into conversation unawares. People will be set to conversing in a most interesting way who were never suspected of having anything interesting about them. Occasionally a learned guest will be kept talking quite by himself when he has struck on a line of personal information or experience of peculiar value; but most likely the conversation is general, darting back and forth in a delightful play of mind on mind. The gaps between the courses the wise hostess fills herself with little observations which seem quite unpremeditated, but in reality come from a careful study of her company beforehand. Ever ready, ever good natured, ever feeling that the pleasure of her company is in her hands, she yet succeeds in making the

guests provide most of the intellectual feast.

When you are called upon to lead a prayer meeting, it will be well to give up the old notion of presiding at a public function, and adopt the idea of a hostess among her guests. If you do, when they go home they will be likely to thank you for the delightful hospitality you have shown, and secretly desire to come again.

The Opportunities of the Home

The home is the true unit of our social life; the difficulties and avoidances of home duties are danger signals in our national and especially in our city life. The President struck a needed note of warning in what he said about race suicide. When young men and maidens cease to feel the thrill of hope and pride in the thought that they may have a part in the continuing life of the nation through children and through children's children, an essential element of true race glory has departed which nothing can replace. We have heard enough of the home as a means of display, of fashionable leadership, of selfish ease. The nobler thought of it is that the home is an opportunity for high service to the neighborhood, the social order and to Christ.

Hospitality tends to grow more difficult for those of moderate means and more formal with the rich. It becomes increasingly necessary, therefore, to select our guests upon the highest principles of social and of Christian service. We must hold together friends and kindred. We must make happy hours for boys and girls. We must wisely enlarge our circle of acquaintance. But surely a Christian home must also minister by its hospitality to the friends of Christ. We are ready enough to consider the claims of reciprocity, we must also think of those of whom Christ thought when he bade us: "When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shall be recompensed in the resurrection of the just." To act in the spirit of this injunction, without ostentation and without condescension, is to utilize one of the best opportunities of Christian hospitality.

There is no service to state or church like that which parents render. Those who have brought up children well are the greatest public benefactors. The central opportunity of the homes which God has blessed with children comes in connection with that gift. Here, too, the gift is not to be considered selfishly. Parents must remember that their children are given to them in trust for Christian and for social uses. This larger thought of child training helps to clear up many difficulties and to ward off many temptations which threaten the purely selfish or narrow-minded parent, to the great harm of the child, the loss of the parents and injury to state and church.

True Christian homes are the best preachers. The spirit of Christ in the family relation cannot be hidden from the world. The hospitalities of such a home will be testimonies. The boys and girls, in their whole attitude toward good and evil, will be witnesses for Christ, even though they may as yet have made no confession of him. Such a light cannot be hidden. A community of such homes would be so much like heaven that it would bring the spirit of heaven into all neighborly relations. We may thank God that the opportunity which such homes afford is one which God has given to many of us and that its best use depends on neither wealth nor learning, but on simple faith and cheerful courage, patient work and loving hope for men.

In Brief

Dartmouth College's growth has compelled enlargement of its chapel. Religion has a chance at Dartmouth.

Three Tufts College students were expelled last week for "cutting chapel" more than the law allowed. Liberty became license, and the ax fell.

The *Assembly Herald*, the missionary periodical of the Presbyterian churches, came within $271 of paying its expenses last year. What other denomination can show as good a record for its missionary magazines and papers?

The wheat crop of India this year, according to official estimates, will be the largest ever known. Thus compensation comes for the years of famine. What treasures the soil withholds at one season it yields at another under faithful tillage.

So many announcements of summer camps for boys appear in the newspapers as to make it evident that this form of outdoor life is rapidly gaining in popularity. We know of none more attractive than Camp Durrell, described in another column. We are glad to note one or two camps for girls also.

The old controversy as to whether God sends rain in answer to prayer is likely to be revived by the drought. In the Roman Catholic and Episcopal churches of Greater New York prayers for rain began last Saturday. A rainmaker, Prof. Carl F. Meyer, is also getting ready his explosive balloon apparatus. Rain came on Monday morning.

The Boston *Herald* reported that the South Weymouth Congregational Council last week held a stormy session of about four hours. No signs of a storm appeared in the council, whose discussion of the delicate questions at issue was harmonious and whose result was unanimously adopted. But the reporter's imagination made the item newsy.

Two published sermons are before us, both by distinguished American preachers. The one bearing the latest date shows by its ideas and by many of its sentences, that it is an imitation of the earlier one, without improving on it. It was published by request. The preacher who has yielded to the temptation to crib could not resist the temptation to print. *Facilis descensus Averno.*

The Presbyterian General Assembly had before it a resolution condemning Sunday travel, especially *en route* to General Assemblies. After adopting an amendment to the effect that that assembly was guiltless, the resolution was adopted. It must have been aimed at Presbyterian gatherings of past years. The satisfaction over the improvement of the assembly in Sunday observance might better have been expressed in a more positive form.

The London *Examiner* prints the names and addresses of one hundred and twenty Congregational ministers who have declared their purpose to refuse to pay the Education Rate. Premier Balfour's statement in Parliament that he had heard nothing of the Passive Resistance movement, which was received with cheers and laughter, was the best service he could render to promote the movement. The advocates of it are few and weak in Parliament but the cool, deliberate exasperation of Free Churchmen by government leaders is stirring the nation as it was not stirred by the Boer war.

"In my work and its rewards, I have envied not the physician, lawyer, engineer, banker, professor, politician, or man of wealth, power or fame. I have felt that while their work, grand as it is, influences men chiefly for this world, that of the minister of the gospel tells in eternity." So said Dr. William E. Griffis when tendering, two weeks ago, his resignation as pastor of the church in Ithaca, N. Y. That's a good confession for any man to make and especially for one who like Dr. Griffis feels now that Providence calls him to "closer concentration of time and service in the historical and literary field."

Rev. Dr. N. D. Hillis, after presiding at the Home Missionary meeting in Providence, last week, went home to prepare a stirring sermon on the wickedness of sectarianism and the need of ending denominational rivalry in small towns and villages. "The time has come," he said, "for business men and missionary societies in the East to acknowledge that the whole thing is shameful and the worst of mismanagement. In this country there have been reduplications of church plants until millions and millions of dollars have been wasted." Secretary Choate of the C. H. M. S. reports a fair degree of comity between Congregationalists and Presbyterians now.

Mrs. Eddy, founder of the Christian Science movement, has taken Mr. Paul Elmer More's article in the *Independent* seriously. She wishes it to be known that Ralph Waldo Emerson had nothing to do with furnishing her with her ideas. "All that I am in reality God has made me." To the mystery of the presence of evil in the world is added now the mystery of the wherefore of Mrs. Eddy, who is tickled to read in the *National Magazine* that she "stands eighth in a list of twenty-two of the foremost living authors." Science and Health with Key to the Scriptures is now in its 247th thousand, and it sells for $3.18 a copy in the cheapest binding, and costs to make probably about seventy-five cents. Emerson and Alcott had a less lucrative form of transcendentalism. Dr. Henry van Dyke preaching at Princeton to the graduating class last Sunday said: "You will find a monstrous falsehood disguised in sentimental costume in the very modern comedy of Christian Science, which dresses the denial of evil in pastoral garb of white frock and pink ribbons like an innocent shepherdess among lambs."

We really seem to have reached the final chapter in the ecclesiastical episode in which Dr. Lorimer and Tremont Temple, Boston, have occupied the center of the stage for so long a period. He now says "no" in such unmistakable terms that even his most ardent admirers must cease from their troubling and give themselves unreservedly to the search for another leader for this great working church. We are among those who recognize and prize Dr. Lorimer's signal ability in many directions but we are confident that it will be possible to find somewhere within the Baptist denomination a man, and perhaps several men, capable of taking up the work which Dr. Lorimer laid down in Boston nearly two years ago. In this connection it is interesting to note that from the press of the Fleming H. Revell Co. he is about to issue his first novel. Its title is The Master of Millions, and it is said to be a strong and dramatic story dealing with present day issues projected against the background of life in Great Britain and Australia. Evidently Dr. Lorimer has been doing something this last two years besides watching the mails from Boston.

XUM

Dwelling in Tents

By Prof. J. E. Mc Fadyen, Knox College, Toronto

The earliest ancestors of our faith were nomads, and the imprint of their wandering life has been left indelibly upon the Christian religion. We call ourselves pilgrims and strangers. We say that on the solid earth we are but sojourners, and that only for a little while. We learned these words from the ancient men of the desert. Every day the men who dwelt in tents were impressed with the mutability of human things. The tent could be pitched here or there or anywhere; and in all the shiftings of the desert life, there was little sense of permanence or home.

In this ancestry of our religion, we see the wise providence of God. For if religion gives us anything, it must give us the sense of something fixed amid the uncertainties, something stable amid the instabilities of life; and before we can appreciate the city that standeth fast, whose foundations are in the holy mountains, we must have the insecurity of all things earthly borne in upon our soul. Now the life of the early Hebrews was fitted to impress them with just this sense of ceaseless change amid the unchanging monotony of the desert; and this sense of the uncertainties and shiftableness of human life has been stamped forever into the language of our religion by the wandering fathers of our faith.

Both the city and the tent have their contribution to make to religion—the city with its suggestion of social activities and obligations, the tent with its suggestion of frailty and change. The one is a prophecy of the heavenly Jerusalem where men dwell together as brethren in unity; the other is the fragile symbol of our earthly life which oftentimes seems to have no foundation anywhere, but shifts its place with the changing days, and finally vanishes away. City and tent alike have had their place in the shaping and coloring of religious thought, and the service of the tent is not likely to be forgotten, for its image is ever before us. Here today and gone tomorrow; that is the message of the tent. Nothing to do but pull up the tent pins, and the home has vanished as at the touch of a wizard's wand. There is no home in all the desert; all the desert is a home. There is no home but God.

Such were the thoughts that may have risen in nomad hearts. Such at any rate is the thought which the writer of the brave epistle to the Hebrews sees in the heart of Abraham, as he wanders about from spot to spot in the land that was not his own. It was indeed his own in the divine purpose, but it was not yet his by possession; battles must be fought and blood spilt, ere his descendants can call the land their own. So he wandered up and down with a sense of the pathos of things at the heart of him.

He had left his dear distant eastern home for this western land where he was forever to be but a pilgrim and stranger. But in the heart of the wanderer was the solace of a better home to come—in the city which has the foundations. "By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents . . . for he looked for the city which hath the foundations, whose builder and maker is God." There are some who suppose that he saw in vision some great, noble city like the Jerusalem of David or Solomon, and that some such royal capital was to be the issue and the compensation of the relatively meager life of the tent, to which his own days were doomed. But the thought in so great a passage must be larger than that. The city which will comfort the heart that is worn with the changes and disappointments of the tent is not the city made with hands, but the city whose designer and fashioner is God.

Dwelling in tents, and looking for the city—does not that describe the life of the profounder souls of every age? And into every life, however unreflecting, there come times when the awful uncertainties which beset us behind and before, and which on the smoother planes of life are so easily and so conveniently forgotten, assume an almost ghastly reality. Two trains collide in the dead of night; and beautiful homes are dissolved forever. Death makes inroads, numerous and surprising and cruel, upon our friendships. Within a few weeks, friend after friend goes away to the silent land; till we feel that the very ground is trembling beneath our feet. We are so appalled by our impotence to keep with us those whom we love and by their impotence to remain with us, so vexed by the might of powers which we can neither control nor persuade, that we yearn in our anguish for a city with foundations. Our poor tents have no depth of earth. The tent is as unstable as the sand on which it is pitched; even on the hillside it is exposed to every wind that blows. We need a sight of the city whose foundation is the Rock of Ages.

It is a daring and beautiful thought that the patriarch should look for a city. The author of this epistle, like Isaiah and every other true prophet, is very bold; for the cities with which he was familiar were anything but divine. What was Jerusalem? The holy city in name, but not in deed or truth. It was the city that had slain the prophets and crucified the greatest Prophet of all. Of Rome he must have known at least by hearsay. And what was Rome? To its unspeakable corruption there is a melancholy unanimity of testimony; we know it from Juvenal, from Paul, from poets and historians only too many. And what was Athens, mother of arts and eloquence? Her educated men received the earnest message of the greatest preacher of the age with mingled curiosity and scorn. Alexandria, Ephesus, everywhere it was the same. One would hardly have been surprised to find the author of the epistle rejecting the city as a godless thing, and finding his ideal in the ancient, simple life of the tent. But it is not so. The home of his heart is the city—the city of God.

The city and the tent offer many points of contrast; as, for example, between the life of the one and the loneliness of the other. But the particular contrast in the writer's mind at this point is that between the permanence of the one and the impermanence of the other. The city has foundations, the tent has none. The writers of the Bible were haunted by the insecurities of life; they knew themselves to be but pilgrims and strangers, and their life to be but as a vapor that appeareth for a little time and then vanisheth away. But they lifted up their hearts in the thought of the security of the city of God.

With much emphasis and beauty John dwells upon the fact that that city has twelve foundations. It was for foundations that they longed, and they found them in the city whose builder and maker is God. Every earthly friendship is sundered some day. Sooner or later every fabric raised by earthly hands will totter. But

> *They stand*, those halls of Zion,
> Conjubilant with song.

The thought here is a mystic one. It was by faith that Abraham saw the city, and the city which he saw was in the world beyond. That is the vision which can make any man feel secure amid the insecurities. In that he can take refuge when the earth seems to reel, and a sense of homelessness gathers about his heart. His citizenship is in heaven, and nothing can rob him of the portion that is laid up for him in the new Jerusalem, the city of the living God that stands fast forever.

But elsewhere we are reminded—and do we not need the reminder?—that the holy city is in our world, as well as in the world beyond, that it is a city built upon both sides of death, and that it "comes *down* from God *out of heaven*." "Behold," says the apostle who saw it and described it, almost in the words of older oracles—"behold, the tent of God is with men, and he shall have his tent with them, and they shall be his peoples, and God himself shall be with them, and be their God." No wonder he says, Behold. For what a vision is this! We seem to be back in the age of tents again. But when God pitches his tent where men pitch theirs, the very desert shall rejoice and blossom, and men will call it home.

The clustering tents of that great multitude which no man can number, with the tent of God in the midst, what will it be but in very truth a city of God? And is not the vision in part already fact? God has come down and dwelt among us, and men have beheld his glory, and some are this day reflecting that glory and being transformed into the same image. The city of God is coming down from heaven. It is with us. Every day its walls are rising—in service faithfully rendered, in the will of God willingly done. The city of God is both a vision and a fact, a hope and a present reality. It has been the dream and the consolation of all who have felt the evanescence of mortal things.

But it is more than a dream. To take part in the building of that city is the duty and joy of every one who believes in

it. The heroes of Hebrew history, whose faith is immortalized in the brilliant summary of this eleventh chapter, played their part well. We shall play ours by working in the inspiration of their example. Compassed about by that great cloud of witnesses, let *us too* run with patience the race that is set before *us*. Thus even here we shall have a foretaste of citizenship in that city which hath the foundations, whose builder and maker is God.

Yale Divinity Commencement

Commencement week opened with a communion service led by Professor Bacon and Dean Sanders. The baccalaureate sermon by Pres. W. H. P. Faunce, D. D., of Brown University, upon The Finality of Jesus, was pronounced by all superior to anything in recent years. He began by saying, "Ralph Waldo Emerson, the centenary of whose birth we have just been celebrating, had the ability to arouse and inspire but not to direct those whom he had awakened. Fixity or finality to him was impossible. From him we get the passion for reality; but we must have something different and more—the sense of the finality of Jesus—not that Jesus brought in dogmas which preclude further study and thought, nor that his teaching was a complete revelation on all subjects; but on two subjects, our relation to God and our relation to one another, he has spoken the last and greatest word." He then proceeded to a more detailed consideration of the finality of Jesus in the field of ethics.

The final competition for the Downes prizes of $50 and $40 for excellency in Scripture and hymn reading was held the day before Commencement instead of in the middle of the year as formerly. The prizes were awarded as follows: Seniors: J. E. Rees, first; A. T. Thompson, second; Middlers: C. F. Ekins, first; R. W. Roundy, second.

The custom of holding an open discussion of some topic in theology by the alumni was revived this year. The subject, Working Theories of the Atonement, was ably opened by Rev. W. W. McLane, D. D., Rev. E. A. George and Dr. Newman Smyth. This feature, with the reunion of the Class of 1893, drew back an unusually large number of the alumni.

The graduating exercises, after the invocation by Rev. C. E. Jefferson, D. D., consisted of an address to the class by Professor Bacon, music by the chorus, and these addresses by members of the class: The Power of Personality in the Cure of Souls, E. A. Ralph; A Plea for a Larger Use of Fixed Forms of Prayer in Public Worship, J. E. Gregg; The Mysticism of Frederick Robertson, H. F. Smith; The Missionary Motive in Modern Theology, R. G. Clapp; A Plea for the Jew, F. L. Bullard. The Hooker fellowship, giving two years of study abroad, is awarded to R. G. Clapp, with the privilege of postponing it one year to remain as director of religious work and instructor in missions. The program also announced these honors: degree of B. D., *Summa cum Laude*, R. G. Clapp; *Magna cum Laude*, F. L. Bullard, J. E. Gregg, C. H. Harrison; *cum Laude*, S. H. Buell, R. R. Harwell, P. E. Gross, A. A. Madsen, H. F. Smith, A. T. Thompson. R. G. C.

Dr. Pearsons has announced to Yankton College a gift of $50,000 for endowment provided the college raises $50,000 not later than Nov. 1 of this year. The condition imposes a heavy burden upon President Warren in the task of raising so much money in so short a time. He, however, undertakes it with his characteristic courage and energy and is confident that friends both West and East will rally to this challenge. When secured, this $100,000 will bring the productive funds of the college nearly to the quarter-million mark.

Hartford Seminary Commencement

Closing exercises of the sixty-ninth year began Monday, May 25, with oral examinations in Hebrew and Mediæval Church History. A morning was devoted to an examination in church music, followed by mid-day prayers in the chapel.

At the annual meeting of the Alumni Association, the attendance was the largest on record, and uncommon interest and loyality were manifested. Short addresses were given by representatives of ten classes and the three different alumni associations of New England, and an interesting symposium followed on the subject, Encouragements and Discouragements in My Pastoral Experience, and How I Am to Meet Them. The speakers appointed were Rev. Messrs. J. H. Hobbs, F. N. Merriam and F. S. Brewer.

The anniversary dinner was served in the Case Memorial Library, and the occasion was one of the most noteworthy in the history of the institution. Attendance was considerably in excess of that of former years. Dr. R. T. Hall of New Britain presided. Prof. M. W. Jacobus, acting president of the seminary, spoke in the warmest terms of the retiring president, Dr. Chester D. Hartranft, whose withdrawal from the administrative office, after twenty-five years of service in connection with the seminary, is a matter of deep regret. Professor Jacobus also referred to president-elect Mackenzie, paying highest tribute to his personality, his scholarship, his extraordinary powers as teacher, preacher and man of affairs, and his peculiar fitness to follow in the steps of his distinguished predecessor. Other speakers were Dr. Michael Burnham of St. Louis, Pres. G. Williamson Smith of Trinity College, Rev. W. DeLoss Love and Mayor Sullivan of Hartford, Rev. E. A. Chase of Wollaston, Mass, and Warren B. Seabury of the graduating class.

The ivy exercises consisted of the class history by Gilbert Lovell, poem by R. A. Dunlap, and oration by W. B. Seabury. At the graduation exercises Dr. N. D. Hillis delivered an address on Oliver Cromwell and the new problems of modern Puritanism, and Professor Jacobus gave the charge to the graduating class.

The graduating class numbers twenty-two, two of whom are women, both daughters of foreign missionaries. The degree of Master of Sacred Theology was conferred on Lilla F. Morse and William L. Wilkinson. These prizes were awarded: Hebrew, to Fred F. Goodsell, 1905; systematic theology, Charles S. Gray, 1904; evangelistic theology, Ashley D. Leavitt, 1903; Greek, Alice S. Browne, 1903. The ecclesiastical Latin prize was divided between George W. Owen and Walter B. Pitkin, both 1903. The fellowship for two years of foreign study goes to W. B. Pitkin.

S. T. L.

A Genuine Congregational Summer Assembly

Congregationalists of this country are to have a summer assembly all by themselves. The Bible School at Lakeside, O., last August was so satisfactory that it has been decided to plan for an annual meeting of a like sort and a more suitable place has been chosen—Pottawotamie Point, sixty-five miles northeast of Chicago, near New Buffalo, Mich. It is close to the lake shore and sufficiently secluded, yet easy of access by rail as well as water. The date is Aug. 15-31, the instructors, President King and Dean Bosworth of Oberlin and Dean Sanders of Yale, and the theme, the progress in the revelation of Jesus to his disciples. The Bible Study lectures will be in the forenoon, recreation in the afternoon and popular lectures and concerts in the evening. Such men as Dr. Willard Scott and Rev. C. W. Hiatt will lecture, but the great purpose will be the study of the gospels in the light of their historic setting.

It is the desire and aim of the managers to secure the co-operation of all Congregationalists from the Atlantic to the Pacific. A sectional meeting is farthest from their thought. The Central Passenger Association has granted one fare for the round trip unsolicited. The triennial convention at Chicago Theological Seminary, with ten states represented, unanimously indorsed the assembly. Ohio, Indiana, Illinois, Michigan, Wisconsin, Missouri and Kansas passed resolutions of hearty approval at their state meetings in May, and expressions of interest and approval have come from states from Iowa to Vermont.

Board at restaurant and lodging in new tents with floors can be had for less than a dollar a day; board and lodging in cottage for a dollar a day or with one person in a room for a dollar and a quarter. Special trains will run from Michigan City for the benefit of those who wish hotel accommodations.

Mr. E. K. Warren of Three Oaks, Mich., is building a fine new auditorium, and he is likely also to give a tract of land. Further information may be had from the secretary-treasurer, Rev. H. S. Wannamaker, Elyria, O.

E. O. M.

Prof. George Adam Smith's Illness

It was a sudden and painful interruption of Prof. George Adam Smith's extensive American tour when he was overtaken by typhoid fever about the 20th of May in Cleveland, O., where he had been lecturing at the college for women connected with Western Reserve University. Since his arrival in America during the last week in April he had been kept busy lecturing in Union Theological Seminary, at Yale University, at Andover and at Mt. Holyoke College. He had about completed his work at Cleveland when, with little warning, he became a victim of typhoid; and in order that the best of care and medical attendance might be available, he was removed to the Lakeside Hospital. This is a large, well-ordered institution on one of the bluffs of the city overlooking Lake Erie.

The case thus far is a mild one, and has developed no unfortunate complications. Aside from intense and prolonged headaches the patient is as comfortable as could be expected under the circumstances. Ministerial brethren on the ground like President Thwing and Dr. Hiram C. Hayden and pastors of various churches are assiduous in their attention, and the doctors and nurses speak of him as an uncommonly good patient. Mrs. Smith was apprised of his condition by cable and on short notice left her Glasgow home, sailing by the Teutonic from Liverpool, and reached New York last week Wednesday, June 3, where she was met by Prof. Francis Brown of Union Seminary, an old-time friend of Mr. Smith. She hastened at once to the bedside of her husband.

Dr. Smith is bearing this novel and disagreeable experience with fortitude. It will probably necessitate postponing his other lecture appointments in America until next year or even later. He was intending to go to Chicago University and to the Pacific coast to speak at the State University in Berkeley Cal., and at the Pacific Seminary in Oakland. He also had made engagements for some of the Chautauquan summer assemblages.

From many Americans who have learned to love Dr. Smith even more than they respect his scholarship, are going forth earnest wishes and prayers for his speedy and complete recovery. Few Britishers have endeared themselves to us so much as this distinguished scholar and noble Christian gentleman.

The Achilles of Our Camp*

An Acute and Inspiring Characterization of the Late Dr. Edwards A. Park

By Rev. George A. Gordon, D.D.

Among the multitude of names of ministers suggested by a visit to the library of the association I select four for special mention. The first is Edwards A. Park, preacher, teacher, scientific theologian, leader here in Massachusetts for an entire generation in every great interest of the churches of our order.

In looking back upon the career of this remarkable man, it is essential to bear in mind that in common with the generation to which he belonged, he became involved in the most surprising and radical revolution in Christian history. We shall utterly fail in justice to our great predecessors if we overlook this supreme fact. Here and there, indeed, a seer escaped the doom that overtook suddenly as a thief in the night an entire generation of scholars, thinkers, teachers and preachers; here and there an original mind anticipated the coming change, and like a wise sailor caught its power with all sails set. It was otherwise with the mass of even able and noble men. A new view of nature, a new sense of history, a new conception of literary and historical criticism, a new application of scientific method, and the subjection to critical consideration of every human interest, a new consciousness of the work of the great historic thinkers of mankind, and the entrance of theology into the arena of philosophic debate, with a fair field and no favor, brought about, within the space of a decade, an incredible change in the world of thought. Men who were in the vanguard in 1870, found themselves in the rear guard in 1880. When these men saw their work as scholars discredited, their methods as Biblical interpreters disowned, their systems of theology, built up with immense ability and devotion, wholly disregarded, it is not strange that they lost their finest temper, that they failed in sympathy with the new era, that they grew, in some instances, hostile and bitter to younger men, that they set themselves with Herculean strength to avert what they regarded as a calamity. That new order could not be averted. It is in vain that the strongest stand in the path of the inevitable. Edmund Burke could not arrest that insurrection of humanity—the French Revolution, and Daniel Webster could not suppress the burning assertion of the Puritan conscience in the presence of human slavery. Prayers and imprecations may do much, but they cannot control the dawn or hold back the rising sun. The new era came, with the sudden and quiet might of daybreak, smiling serenely in the face of opposition, and men who had hitherto conquered or controlled everything were smitten helpless as from the bow of Apollo. We must antedate this hour of unhappy opposition to the progress of the world, we must go back to the earlier time, if we would do justice to the men of heroic size who led thought and who inspired life in the generation preceding our own.

Professor Park represents that large class of conservative men whose merit is likely to be unrecognized on account of their want of relation to our time. He was of his class easily the first. He knew the New England churches, the New England ministry, the New England theology and the earlier New England character and traditions as few men have ever known them. He was a preacher unequaled in his order, one whose great sermons became traditions of power in all the denominations and among all types of belief. Men will differ in their judgments about such matters as they do about everything else; still I am inclined to think that the greatest sermon ever preached in Boston—greatest for immediate impression upon one of the most intellectual audiences ever assembled in the city and for its recogniton of the function of life in theology—was Professor Park's discourse on The Theology of the Intellect and the Theology of Feeling. The sermon was preached in 1850 in the old Brattle Street Church before the Convention of Congregational Ministers of Massachusetts. Among those who heard it, Unitarians and Trinitarians alike, there was but one conviction concerning it, and that was of its transcendent power. Professor Park was then in his forty-second year, and if he had allowed his thought in that great discourse to control and shape his entire teaching, instead of being the last of the old order of theologians he would have become the first of the new. If he had utilized his insight that the content of genuine Christian feeling is an eternal content, while the theories of the intellect chase each other, in their discovered inadequacy as philosophy, like shadows over the summer grass; if he had turned the intellect upon the deposit of faith laid up in the Christian heart, stored in the Christian consciousness, treasured in the soul of Christ; if he had allowed the enlightened conscience to cleanse the Augean stable of the mediæval understanding, Edwards A. Park would have stood for the dawn of a new day in American theology. The promise of all this burned in the eloquence of that sermon; a promise unfulfilled by Park, but now receiving fulfillment by the men who have entered into his labors.

Upon serious subjects Professor Park was probably the greatest teacher that we have ever had. He made preachers, and filled the pulpits of the land with them. In the power of creating enthusiasm for the calling of the preacher he has never been excelled. He was a master in the realm of thought. He gave to New England divinity an expression which for ingenuity and dialectical force has never been surpassed. He was a tireless promoter of all forms of sacred learning, and eagle-eyed in the recognition of young men of promise. Scores of the men who afterwards became scholars of national fame, and who grieved their teacher by undermining or shelling the forts that he had constructed, were frank in the confession that Professor Park first inspired them with the scholar's enthusiasm and directed them in the selection of the subjects in which they rose to authority.

This fascinating man has another distinction. He was a master in the delineation of character. Here his sermon on Moses Stuart may well serve as a model. Nothing could well be finer than its appreciation and its honest and yet reverent indication of limitations. His biographies of Samuel Hopkins and Nathaniel Emmons are unique in the class of literature to which they belong. Professor Park had an eye for a heroic character, a vision that took, with immense vividness, the image of the great personality in its leading features and in its significant detail. He possessed in a remarkable degree the historical imagination, and where his sympathies were keenly enlisted, working as they did through an intellect of sleepless critical activity, the result was a portrait of a kingly person drawn to the life. His biographies never sink into blind adulation. They are never mere appreciations. As a delineator of character he had the fear of God before his eyes. He does not idealize his hero out of all relation to the facts and the characteristics of his career. He sees the real hero, and has the good sense to know that in the lights and shadows, in the colors gay and gray, brilliant and dark, are the materials for an authentic portrait of the great man, and one immeasurably more potent than that which uncritical homage and unchastened imagination can paint.

Professor Park was a man memorable for his wit, his humor, his sarcasm; a man from whom came, for a generation, the larger part of all the good stories, and a considerable portion of the keenest comments on current affairs. He constructed out of anecdote a ritual of humor, and one could wish that the ritual might become record. It must be confessed that this great man had bitter prejudices; but outside the circle of these sad infirmities, a more accomplished gentleman one could not meet. He was absolutely free from vanity, clean of every form of vulgar egoism, ready to give and ready to receive the flow of wit and of wisdom.

Professor Park was an imperial personality. In his presence even extraordinary men looked undistinguished. Lacking indeed a rich nature, wanting in originality, entirely without the gifts and the sympathies of the seer, he was the incarnation of keen intellect, logical alertness, dialectical skill; and he was this in thorough accord with his native bent, and in the highest degree of accomplishment—in disciplined, compact, commanding character. Let us be magnanimous toward the mighty. The Greeks did not forget Achilles because of his wrath; they even found in that wrath an epical significance. Let us recall tonight the Achilles of our camp, his well-proportioned and towering figure, his finely molded head, his eagle features—their keenness, their force and their fire; his voice of melody and command, his intelligence filling, shaping, swaying his whole being, the impassive face and the avalanche of humor, or wit, or sarcasm, or critical remark, the iron will that would have made him the first of stoics, the loyalty to his convictions that enabled him to confront and fight almost single-handed a revolution in belief, the composure and the uncomplaining fortitude of the fighter, his high disdain as of an eagle in defeat, his unfailing dignity, his unembittered and unbroken spirit, his imperial manhood. The portrait of this man, could we but find one with skill to paint it, would add to the distinction of any hall of fame.

* From the address at the Fiftieth Anniversary of the American Congregational Association, May 25.

Installation at Auburn, Me.

The High Street Church of Auburn, Me., received last week by installation its twelfth pastor in the person of Rev. G. Walter Fiske, late of South Hadley Falls, Mass. Mr. Fiske's examination brought out a theological belief that was clear and moderately conservative. In the course of it he stated that he "found letter-writing most useful in personal work;" that he "kept a bookkeeper's account of all the souls in his parish;" and that he had "been trying for the five years of his preaching to get away from big theological words." Dr. Smith Baker of Portland, in his charge to the pastor, asserted that "any church was large enough for any minister," and warned the candidate, "Don't preach sermonettes." Rev. P. F. Marston of Lewiston counseled the people to remember that "ministers do not like to preach to wood, even on rainy Sundays." The welcome to the city was gracefully expressed by a bridal rose (from which the thorns had been plucked) presented to Mr. Fiske by Rev. Fred. Preble with the formula: "With this rose we wed thee to this city and to the cause of the Master in this church. Whom God hath joined together, let no man put asunder."

Mr. Fiske and his winsome wife have already won the hearts of the High Street people, and a promising pastorate has been auspiciously begun.

H. A. J.

At Camp Durrell

"Boss for Boys"

By F. P. Shumway

It was a July morning in Maine. Out of the east the sun had been up one short hour, when a twelve-year old boy rolled out of his tent door, and after one long look around, and one long breath of the fresh briny air, perfumed by a thousand wild roses, exclaimed with all the fervor found in budding manhood, "This place is boss for boys."

The place was the result of a thought made possible by the generosity of a woman, aided by a group of men, for Moody Island and Camp Durrell is not an accident, but the result of years of planning, and longer years of experience in caring for boys during the summer days.

For ten years Secretary Armstrong of the state executive committee of the Young Men's Christian Associations of Massachusetts and Rhode Island has been caring for groups of boys in summer camps, and so steadily have the camps grown in interest and acceptability that he has won the hearty support of the entire committee, and a large group of other Christian men and women.

In 1901, Miss F. S. Moody of Bath, Me., noting the definite results achieved through these summer camps, tendered the committee a 100-acre island situated one mile from Friendship, and about fifteen miles from Rockland.

The offer being accepted, "Camp Durrell" (named in honor of the lamented Oliver H. Durrell), was definitely established and equipped with permanent buildings, twenty fine quality duck tents, sixteen row boats, a cat boat, and a 40-foot naphtha launch.

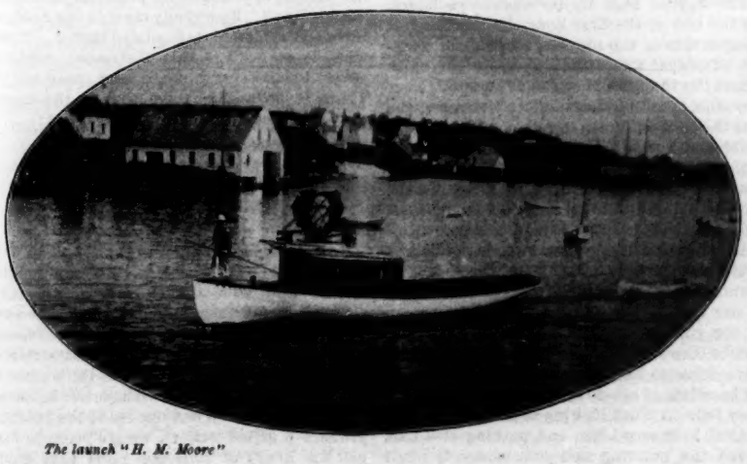
Here are gathered every season for the month of July about 100 boys from twelve to seventeen years old. The spot is an ideal combination of seashore and country, hard to excel. Fishing, swimming, sailing, golf, outings, etc., crowd every day, but the heart of the camp centers around the evening camp fires, where after the most hearty singing of college songs and story-telling by story-tellers, as the night lowers and the fire dims, some trained man with a boy's heart turns the thought towards the boys' Father, and in a few words closes the day by concentrating the attention of the group upon some theme intended to stimulate the higher life of the boys.

Camp Durrell is not a camp meeting, good as such meetings are in their place, neither are the boys allowed to become "rough or tough," but such an abundance of hearty, wholesome fun, mixed with just enough hard work to make the fun more agreeable, is offered, guarded, and handled by men who are giving their lives to better boys, that the boy returns home broadened, deepened and encouraged to make the most of himself.

Does it do this? Ask the more than four hundred boys who have been there, or, better yet, their parents and teachers, and you will discover that here is a Christian charity which largely pays its own way, and yet is every summer returning to our homes a large group of boys who will make better men of tomorrow because of Moody Island.

In 1902 there were 184 boys at the camp, of whom 64 definitely decided to live a Christian life, and have shown during the winter the results of the marked change in their lives.

Through the generosity of a man who bears the name of one of Massachusetts' most honored families, this same Y. M. C. A. committee has just been given a beautiful hill farm of 200 acres in Becket, Mass., which has a frontage on two large ponds, superb maple groves, etc., and seems to be an ideal location for an "up country" camp which will do for boys desiring a vacation in the hills what Moody Island has been doing by the sea. The Becket Camp will open this year somewhat as an experiment, but its friends confidently expect large things from it, in making Massachusetts boys better and nobler men.



The launch "H. M. Moore"

Closet and Altar

In that He himself hath suffered, being tempted, he is able to succor them that are tempted.

One Christian who hath had experience of temptation is worth a thousand others. —*Martin Luther.*

God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on porcelain—it makes us permanent. You never know that you have a grip on Christ or that he has a grip on you so well as when the devil is using all his force to attract you from him; then you feel the pull of Christ's right hand.—*F. B. Meyer.*

Was the trial sore?
Temptation sharp? Thank God a second time!
Why comes temptation but for man to meet
And master, and make crouch beneath his foot,
And so be pedestaled and triumph? Pray,
"Lead us into no temptation, Lord!"
Yea, but, O thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise!
—*Robert Browning.*

The path from neglect and delay leads straight to impatience, doubt and unfaith.—*William J. Tucker.*

The sins by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—*Horace Bushnell.*

The element of fear has a permanent place in the religious life of man. Only it is not fear of any external disaster, but dread of moral failure and spiritual ruin. —*Wil'ard B. Thorp.*

Still, as of old
Man by himself is priced:
For thirty pieces Judas sold
Himself, not Christ.
—*Coventry Patmore.*

Where the devil cannot come, he will send: a proverb of very serious import, which excellently sets out to us the penetrative power of temptations and the certainty that they will follow and find men out in their secretest retreats.—*Richard C. Trench.*

Blessed art Thou, O Lord our God, the God of our fathers, who turnest the shadow of death into the morning; who hast lightened mine eyes, that I sleep not in death. O Lord, blot out as a night-mist mine iniquities. Scatter my sins as a morning cloud. Grant that I may become a child of the light, and of the day. Vouchsafe to keep me this day without sin. Uphold me when I am falling, and lift me up when I am down. Preserve this day from any evil of mine, and me from the evils of the day. Let this day add some knowledge, or good deed, to yesterday. Oh, let me hear Thy lovingkindness in the morning, for in Thee is my trust. Teach me to do the thing that pleaseth Thee, for Thou art my God. Let Thy loving Spirit lead me forth into the land of righteousness. Amen.

The Night of Fear at Salonica, Turkey

The Scenes and Sensations Connected with the Blowing up of the Ottoman Bank. The Present Tense Situation

By Rev. Edward B. Haskell, Missionary of the American Board

"Papa, a steamer is burning in the harbor," remarked my small son, as we sat down to dinner on Tuesday, April 28. He had been on the city wall across the street to see it, and the men had told him that it was the French *Messagerie* Liner. A scene so unique was not to be ignored and at the close of the meal all members of the Mission Station visited the quay to see the sight. The common report on the shore was that the boiler had burst.

That evening at about 8.30 there was a boom which at once set the children looking out of the windows for a fire, as the fire alarm here is two cannon shots. But to my ear there was a muffled sound which distinguished the explosion from the clear report of a canon, and I feared that some of the vague rumors about intentions of revolutionalists to blow up public buildings were materializing. Next morning we learned that it was an attempt to destroy the tri-weekly passenger train from Constantinople, made well within the city limits on a street crossing. No damage was done beyond crippling the engine.

On Wednesday evening, April 29, other duties did not permit my attending the weekly Bulgarian prayer meeting in the chapel below our dwelling rooms. At eight o'clock the strains of the closing hymn, "Peace, perfect peace, in this dark world of sin" were floating on the air, when a sullen roar shook the ground. This was unmistakably dynamite, and I rushed to the balcony toward the main part of the city. In a momoment there was a flash and another roar. Mrs. Bond of Monastir, who was acting as nurse to our dear invalid, joined me and we stood and watched other flashes down towards the sea. The dreadful concussions mingled strangely with the notes of the hymn from below, which held bravely on through it all all to the grand close:

> Peace, perfect peace, death shadowing us and ours
> Jesus has conquered death and all its powers.

Brother Holway thought it best to finish the hymn in order to avoid panic among the native friends. At the close I went down into the yard and found all much agitated, and wondering whether they could get home to their families. As most of them live in the opposite direction from that in which the explosions had occurred I urged them to go on. As we opened the street door people were rushing aimlessly past in alarm, not knowing where to go. A foreigner stopped and told us in French, in great excitement, that a bomb had been thrown into the café of Hotel Colombo (the hotel at which Europeans usually stopped), and that a clubhouse and the Ottoman Bank had been wrecked. At once it flashed over me that the attack was aimed at buildings or institutions in which foreigners were largely interested, doubtless to make Europe feel that the situation is intolerable and she must intervene to restore order. An uneasy question arose in my mind whether we might not be endangered by our proximity to the German school, an institution with Austro German backing.

By the time I went upstairs again the Ottoman Bank, two blocks away, was blazing brightly, lighting up the face of the clock on the tower of the Catholic church in its rear. On the opposite side of the street from our house is an old fort, now chiefly serving as barracks and arsenal. Its wall begins twenty paces from our gate, and its portals are 100 paces farther on. The soldiers here began firing in every direction to prevent bomb-throwers from approaching. Not realizing what was going on, I was standing in a doorway on that side of the house with my boy and a servant lad. A whiz near at hand warned us to follow the example of the natives on such occasions and darken doors and windows. Next day we found the flattened cartridge on our terrace. It struck the house just twenty-two inches to the right of the door and at a height from the floor of forty-six inches—which I find to be about the height of my pericardium! I call that a fairly good aim for an excited soldier. Half an hour later we heard a carriage pass down towards the fort. Very likely it contained some arrival by the evening train who was ignorant of the situation. In a moment we heard "bang, bang, bang," and the horses tore galloping back. We never learned whether any one was hurt.

It seemed best to let the little children lie down in their clothing. If any one else thought of retiring such thoughts vanished when at ten o'clock a roar was heard to the north of our house, and apparently not far away. This roar was followed by rifle firing in the street under our windows. We are about fifty paces from the corner of the old Via Egnatia of St. Paul's day, now the main business street. On this corner is a house which some Bulgarians are said to have rented ten days previous to this affair. Between this house and ours is the fine German school building, with a frontage of forty paces. The terrace of the corner house overlooks the school yard and is just five paces distant from the end of the school building. It was not until a number of bombs had gone off and we peeped through the shutters of an unlighted room on that side that we realized that the school itself was the object of attack.

Even as we looked we saw a lighted fuse sail over into the street towards the Turkish soldiers, who now held both the Via Egnatia and our own street. Small bombs were thrown towards them occasionally to hold them off, while large ones were hurled at the building. After each bomb there would be a rifle fusilade from the soldiers. It seems certain that in cross firing thus from two streets they must have killed a number of their own men. Standing by an open window in the north part of the house but facing the east, and thus not exposed to fire, I could hear the panes of glass shivering in the school building and in the khan across the street from it as the first heavy bombs struck. I remember that while standing at this window the conviction seized my mind that the French steamer had been destroyed by a bomb and not by the bursting of her boilers. This afterwards proved to be the case.

The uproar kept up for about two hours. At the end of the first hour the whole adult membership of the station gathered for a season of prayer about the sick bed of her with whose life the light of our house was to go out five days later. Lying in utter weakness, she was the calmest of our number. We were all quieted and steadied by the moments of communion with the unseen Friend. We knew that if the school building took fire as the bank had done, nothing could save our house. How to move a helpless invalid and four small children amid flying bombs and bullets I could not imagine. But somehow I felt an assurance that this horror was not to be added to our cup, and it was not. An examination of the ground fills one with amazement that bombs thrown at a range of fifteen feet should have done no harm but to break glass, chip off handfuls of stucco and tear up earth where they fell. A Turk looking at it with me said: "Allah! It was Allah and nothing else that saved the building and your house." I felt that he was right.

Some of the heaviest bombs seemed to have been reserved till the last. The concussions shivered several panes of glass in our house and caused the little ones to cry out in their sleep. But at about midnight there fell a great silence and the trumpets blew to call off the soldiers. We learned afterwards that one revolutionist rushed into the Via Egnatia and one into our street, and both were killed at once. Next morning our servant saw some corpses taken out of the house itself.

After two o'clock we obtained a little troubled sleep. In the morning Mr. Holway went out to visit the native friends and see whether they were all right. Almost all male Bulgarians were being arrested and Mr. Holway himself was detained at a police station a few minutes until he could make the necessary explanations. While no wholesale massacre occurred, of course the Turks were furiously enraged at the Bulgarians, and the more so because the 400 troops then on the ground were so small a number that an attack by armed bands would have been really formidable and might even have lost them the city for a few hours. Although our splendid Vali Pasha drove about the city addressing the people at the street corners and urging against acts of violence, many such acts were committed. Besides the handful of dynamiters many innocent Bulgarians were killed, it is claimed largely by Albanians, who have an especial gift at that sort of thing. The most reliable estimate of the number which I can learn is about 230. Several hundred were imprisoned, many of whom have been and are being released.

About ten of the male Protestants took refuge in the mission house for a week while the arrests were being made on a large scale. One was arrested at his shop the morning after the outrages, and liberated after twenty days. One other is under arrest, but as careful inquiry shows him free from complicity in revolutionary acts, the vali has promised his release. A number of others have been arrested in the out-stations, but we hope will not be held long. For a fortnight or more we found it necessary to feed several Orthodox Bulgarian families whose bread-winners were in prison. To their credit be it said that they asked no help which was not needed, and their appeals ceased so soon as the men were liberated. Now the question in all minds is, How is this to end? It is rumored that other buildings in the city are mined. When will the mines be sprung, and whom will they blow into the air? The insurgent bands are also under arms all through the country. Business is prostrate and famine not far off. Everybody regards the Austro-Russian "reforms" as dead and buried. Then what is to be? Is this distracted country never to have any peace and prosperity? There is no answer save that of the hymn sung that memorable Wednesday night:

> Peace, perfect peace, the future all unknown.
> Jesus, we know, and he is on the throne.

Salonica, Turkey, May 22.

You wish you could preach as well as Dr. Henry van Dyke, whose sermons are sought for far and wide during this anniversary season. Know then that his admirable sermon before the Presbyterian General Assembly was written four times before it satisfied him. In its final form it is one of the warmest, strongest gospel sermons we have encountered for many a day. When one reads the finished product of gifted writers, we are prone to forget the hours of toilsome effort that made them possible.

Pastors and Foreign Missions

By Rev. T. T. Munger, D. D.

Perhaps it will cheer friends of missions to know that one church at least has lifted itself out of the deficit pit—not that it was very deep down—and has reached a fair per cent. in its contributions. Our church established sometime ago the custom of taking two annual contributions for the Board; one in March, the other in October. The first is devoted to the support of Dr. Robert Hume's Theological School in Ahmednagar. On a recent Sunday our pastor preached an able and eloquent sermon preceding the offering, in which he clearly stated the main features of the ethnic religions and the relations between them and Christianity as they are becoming more definitely recognized by the abler missionaries. He followed with a full statement of Dr. Hume's work in all its varied features, and its great results—such as the Christianization of ten per cent. of the population of Ahmednagar, a district of 150,000 inhabitants, and a theological school which sends out twenty native ministers every year into the country about. The sermon was long, thorough, moving and convincing, as shown by the fact that the offering was greatly increased over that of last year; and that contributions continued to come in throughout the week—showing that the impression was permanent because earnestly and thoughtfully urged. The sermon was based on the unanswerable assertion that "Christianity is a universal religion or it is nothing." It follows, of course, that to deny this is absolute infidelity. When the matter is thus put to an intelligent congregation the greater part assent, and confess that it demands action. The trouble with the churches today is that this simple and essential truth of Christianity—that which makes it what it is, and without which it is nothing—is forgotten; and it is forgotten because so many pastors fail to preach it in the concrete way of supporting the agencies that are making Christianity in very fact true to its own nature.

In my opinion, the chief reason why the churches are falling off in their contributions to foreign missions is that the pastors do not present missions in fresh and carefully prepared sermons that explain their doctrinal and historic basis and justification; their relation to civilization and the solidarity of human society; their present condition and forms of operation, and their immense success in impregnating the nations—India, *e. g.* —with Christian ideas and ways of living. The people will listen to and at last welcome such sermons—prepared and preached with thorough conviction and genuine sympathy, and without fear of those who sneer at or doubt the value of missions—and the offerings will increase in just about the measure of the preacher's interest in the subject.

There is no better test of a minister's character and ability to carry on and lead a parish than the way in which he manages its charities. If he shirks them, or fails to keep them at the front, or pushes them aside for fear of influential members or refined skeptics who shun missions as vulgar, he stamps himself as a weakling and a coward. There can be no better way to deaden all interest in missions than to announce to the congregation that the time has come when the annual offering is to be taken, with some feeble expressions of hope that the contribution will be a generous one as the Board is in debt, and follow it with a sermon—*pro* or *con*—on the Higher Criticism or the social unrest. Why should the people give? They are neither instructed nor interested in missions; the daily press tells them that missions are a failure and the pastor does not even contradict it. The weak spot in missions today is not in the field (though there may be weakness there) nor in the administration of the Board, nor in the pews, but it is in the pulpit; and there it will remain until the pastors remind themselves of the nature of Christianity and give it a rational expression in their preaching and in the administration of their churches.

I would like to add to these plain words the testimony of Bishop Phillips Brooks to the manifold value of missions in India, as it is found in the closing pages of Professor Allen's Life.

One sees in these quotations the difference between a keen and comprehensive mind dealing with a great subject that he has thoroughly investigated, and the tourists who run through the country—jotting down what they pick up in the streets and at dinner tables.

One feels also the difference between the conception of the Christian religion as held by one of the clearest-sighted students and noblest expositors of it in life and word that the century has produced, and the conception of it as held by those who claim that a religion that—by the necessity of its nature—is universal need not be made universal; and that the religion a people happens to have is the best for them—a view that would have kept Christianity out of Europe and left Britain still in possession of the Druids.

PHILLIPS BROOKS ON FOREIGN MISSIONS

The missionaries are as noble a set of men and women as the world has to show. Tell your friends who 'do not believe in foreign missions' (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly.

Certainly the change to the newer forms of appeals for missions involves the confidence in a higher condition, in the working of better and nobler motives in those to whom we appeal. It may be a question whether men are ready for it, but here, as always, I believe very much in the possibility of making them to *be* by assuming that they *are*.

One high appeal for missions ought to be the need of Christianity for a broader and completer life—what these other people will do for our Christianity if they become Christians. I think we often understand missions best if we think of the converting power, and that which it tries to convert, as individuals rather than vague masses. Surely one man may say to another, "I want you to believe my truth, partly in order that by the way in which it influences you and by the form in which your mind apprehends it I may be able to see new sides of it and understand its richness more." The moon would know more of what light is, if it could study the earth on which the sun's reflected light shines from itself.

The reconstruction and simplification of Christian theology is imperatively demanded by missions. Indeed the missionaries are quietly doing it, almost unconsciously doing it, themselves. Christianity as a book religion, resting on the infallible accuracy of a written word, or as a propitiatory religion, providing a mere escape for hopeless culprits, or as a doctrinal religion, depending on the originality of some statements of truth, all of these aspects of it fade; and Christianity as a personal faith revealing *in* Christ, not simply *by* him, the present living fatherhood of God, becomes the powerful and precious substance of our faith.

The Church Prayer Meeting

Topic, June 14-20. The Opportunities of the Home. Eph. 5: 25—6: 9; 1 Peter 4: 8-10.

Using hospitality in the name of Christ. Training children for Christ. The witness of the home. Neighborly relationships.

[For prayer meeting editorial see page 837.]

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 21-27: How We May Learn To Use Our Sword. Eph. 6: 17; Heb. 4: 12, 13; 2 Tim. 2: 15.

Some people spend a dozen years in Sunday school without learning even how to read and enjoy the Bible, to say nothing about using it. Some people graduate from theological seminaries without becoming proficient in the art of Biblical swordsmanship. Now and then a plain man of the people arises like Dwight L. Moody, who without the training of schools manages to send the Biblical arrows home to the hearts and consciences of thousands of people the world over. In Rev. G. Campbell Morgan we have today a genuine illustration of the hold which a man may get on popular assemblages simply by mining down into Scripture and bringing forth things new and old.

One learns to use a sword not by admiring it from afar or by giving information touching the various metals that enter into its composition. If we are to get at its pith and its value for today the Bible must be taken from its pedestal of suppositious honor on the parlor table where it does nothing but gather dust, and be handled in much the same way in which we handle other books. To use it as a weapon either of offense or defense, one must be familiar with it as a whole and in detail. You can get a good idea touching one's skill or lack of skill with the Bible simply by watching him turn over the leaves. If it takes him about ten minutes to find 1 John, if he is looking for Zechariah among the earlier books of the Old Testament, if he halts irresolutely when told to look up a reference in Esther, he will in all probability be as useless on the battlefield of Christian truth as a soldier who had never fired a rifle would be storming the heights of San Juan. It may not be the highest type of Bible study to commit to memory the names of the various books or to gain a fairly good idea of the kings of Israel in the order of their succession, or of the difference between Paul's first and his third missionary tours; but a certain familiarity with the surface facts of the Scripture is essential to doing good service with the Bible as a soldier in behalf of the deeper truths which it contains.

Always remember also that the truths of the Bible come close to the life of man; they are not mere abstract propositions. They are "quick and powerful and sharper than a two-edged sword." We love and reverence the Bible because it alone of all the books in the world contains the truth on which to live and by which to die. It is there not to be evaporated by any Higher Criticism, perpetually revealing itself afresh to those who seek diligently after it. But we must sink our shafts deep into the mine. We shall not equip ourselves for Christian service simply by five minutes' hasty reading in the morning and three minutes' sleepy reading at night. Back of Dr. Morgan's remarkable insight into Scripture are hours, days and years of patient, brooding study.

One great proof of inspiration is the fact that when men actually do brood over the Scripture it yields to them fresh pearls and diamonds. One would think that the myriads of sermons based on Bible texts would long ago have exhausted the fountain of truth. But every little while some preacher or teacher, taking a familiar text or passage, brings out of it by legitimate deductions, some truth new, large, inspiring. And the fact that today more people than ever before are thus teaching and studying the Bible and finding nuggets of new truth, ought to spur us on "to read, mark, learn, and inwardly digest."

XUM

The Home and Its Outlook

The Blush Rose

Among the garden beauties
My childhood prized as best,
The dear old fashioned blush-rosebush
Was first and loveliest;
It bore the coldest winter blasts,
The summer's fiercest blaze,
And every year made sweeter still
June's long delightful days.

The dear old-fashioned blush rose
My little girlhood knew—
No florist names it in his list,
Nor vaunts its form and hue;
It had no famous pedigree,
It bore no lordly name,
But ah, no rose of later years
Has ever seemed the same.

Unmarked by stake or label,
In humble innocence,
A small, low-spreading shrub, it grew
Beside the dooryard fence;
The dear old-fashioned blush-rosebush
That flourished anywhere,
Among the weeds or in the grass,
With no one's help or care.

Its pointed buds were snowy,
But when the calyx thin
Turned back, the outer petals spread,
And showed the flush within;
Ah, what a lovely flower-heart!
Its breath was sweetest balm,
Its hue the faintest pink that tints
A baby's tender palm.

In many a gorgeous garden
May fairer flowers unfold,
Strange orchids and exotics rare,
Which cost their bulk in gold;
But none can rival in my heart
The flower I loved of yore,
The dear old-fashioned rose that grew
Beside my mother's door!

—*Elizabeth Akers.*

Squabbling

BY CAROLINE BENEDICT BURRELL

Since hope dies hard in a woman's breast, Eve never made up her mind that a return to Paradise was forever impossible until Cain and Abel first began to squabble; then she knew that the days of Eden were past. The subject of the difference does not matter; perhaps it was the size of the minnow Abel caught, which got away before it could be measured except by the eye of the youthful fisherman; perhaps it was whether the one or the other first saw the wild grapes were ripe enough to gather; perhaps it was whether, Abel having collected sticks for the fire for two days, it was not fair that Cain should get them the rest of the week. History mentions neither the fact of the squabble nor its matter, but we know it occurred, and that Eve listened and rebuked and grieved just as all mothers have done since on similar occasions.

Given a circle of healthy, normal children with differing tastes, dispositions and belongings, and squabbling is inevitable. It does not matter how trivial the cause may be; anything will do to squabble over, and the most exasperating thing about it is that it means so little to the children. It does not interfere with their affection for one another; it does not prevent their having royally good times together; it is merely a side issue to them, something not worth serious consideration.

When their mother explains with tears and lamentations that the peace and joy of the home is destroyed by it, they regard her with stares of uncomprehending amazement. Only squabbling! If it were lying now, or stealing—but squabbling! It is incredible that she should really mind a little thing like that. If she could only see the Jones boys fight, or hear the language the Smith's use, she would think her children were pretty good. They feel injured that she does not look at the matter as they do.

Once a mother, desperate with the continued wrangling of her family of vigorous boys, went to her acquaintance whose gentle, well-behaved children were the marvel of the neighborhood and the detestation of their playmates.

"Tell me," she begged, "why your children never squabble. Is it inheritance, or discipline, or precept, or natural piety?"

"It is simple enough to answer you," replied the complacent woman; "it is food. Your children have too hearty a diet; it makes them obstreperous; mine eat little, principally fruit and such light things, and it makes them feel quiet; they do not want to quarrel."

It was an explanation which explained. The good children were good because they were delicate and anæmic, and the naughty children were naughty because they were healthy and hungry and full of life and animal spirits. The inquiring parent went home thoughtful; dared she reduce her boisterous flock to well-bred automatons, and would she if she could?

In another family where there were eight children the similar result was obtained by a different method. A fiat went forth from the parents that from babyhood on there should be no differing opinions in the home circle. The slightest suspicion of an argument was nipped in the bud; discussion of a point was forbidden; unanimity was insisted upon, outwardly at least, and finally prevailed. The children learned to control their tongues to a remarkable degree, and were the wonder and admiration of every guest in the home. Such politeness never was seen. Contradiction or the setting up of one's wishes as against another's was unknown, and the happy parents blessed their own wisdom. But by and by the children became men and women, and then they wondered whether they had not possibly carried matters too far, for all the eight were perfectly colorless, reserved to dullness and silent to gloom. Their temperaments had been washed out in the family bleachery.

But is there no middle ground? Must parents endure a hateful distraction and confusion in their homes or else feel that they are in some way doing their offspring a physical and mental wrong?

Well, certainly parents have their rights as well as children, and a weary and anxious mother and father deserve peace and rest in their own home, and they should have it in some way. Just as soon as their children are old enough to understand they should be told that they have their part to play in keeping things peaceful and sunny, and it is selfish and wicked to destroy every one's comfort by foolish squabbling. One would think this a lesson easily learned, but unfortunately children have short memories, and it is only in fairy tales that they quickly abandon their naughty little ways for a reproof and an argument, and repeated reproofs and arguments become something perilously near nagging and do more harm than good, because they fall on ears which grow deafer with each repetition.

Sometimes an ounce of prevention may be used with good results. Children may be made to occupy separate rooms at night and not permitted to play together in the daytime. These deprivations will make a temporary impression at least and secure the household quiet for the time, but usually as soon as the prohibition is removed and the children are again together the old difficulty reappears. Then there is a punishment which, if faithfully applied, will bring speedy and sure relief. It is simple enough—only bed on Saturdays—but it works like a charm. A child who knows beyond a peradventure that if he squabbles during the week he will be undressed and kept alone in a darkened room for a whole hour, or even two hours, while the other children play happily in the sunshine, will certainly restrain himself, especially if he finds that after repeated and flagrant offenses the time will lengthen into a whole afternoon, with a plain supper and more bed after it at the end. The only trouble with this plan is that parents are too careless, or too forgetful, or too soft-hearted to carry it to its successful issue.

When children have been permitted to pass uncured the age where bed is a proper punishment their vanity may often be appealed to with success. The girl may be told, with a look of maternal contempt, that squabbling is vulgar and is to be classed with such offenses as gum-chewing, tittering in church, and loud talking in the street. Now if there is one thing more objectionable than another to her whose hair is going up as her dresses come down, it is vulgarity. To be a lady is her desire. The use of the hateful word will often work a sudden cure. The boy, naturally, is not as sensitive as his sister, but he, too, has his vulnerable point. He wishes to be manly, and to be told that squabbling is babyish is to taboo it for him. Nursery differences at once lose their charm; he looks upon them with lofty contempt; he is too old to squabble.

Because of a parent's neglect squabbling does sometimes become an ingrained habit, about the most hateful and home-destroying known, but if it is treated with judgment and tact it usually disappears with other childish things—a fact which should serve to support a parent through the period of storm and stress. Doubtless there is a reason in nature why the growing child should resent the obstacles which oppose its wishes; pushing is a sign of growth. Birds in their little nests

do not always agree, but crowd and squabble over the lack of room and the insufficient number of worms to supply their raging appetites; yet later on they learn to endure discomfort and hunger with a patience which puts human beings to shame. Surely children too will learn as life disciplines them, and meanwhile do not let us who are parents be too vexed, too worried, too disheartened to remind ourselves again and again that it will pass, and that we must not take the matter too seriously.

Conscience

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.

And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight;
And things that I thought were dead things
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of my former tremblings,
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.

And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.

So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future
In the land where time will cease.

And I know of the future judgment,
How dreadful so'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—*Charles W. Stubbs, Dean of Ely.*

Traveling Companions

In order to be happy with a companion you must have one who is thoroughly congenial and sympathetic, who understands your unspoken thought, who above all is willing to let you have your way on the concession of the same privilege. I shall never forget a holiday I once had with a man of whom I had thought well. In a couple of days I discovered that he was a reincarnation of Mr. Barlow of *Sandford and Merton*. He was an early riser, and would come into my room and waken me. One should never be awakened on a holiday. He would rouse me and read out of a time-table or out of Baedeker. He would say: "If you get up directly there is just time for us to have breakfast and catch a train for such and such a place."

Now it is obvious that on holidays there should be ample leisure for breakfast. Nobody should ever dream of starting by any train before eleven o'clock in the morning. Nobody should take a watch with him on his holidays. He should as far as possible experience the timeless state. If he wants to go anywhere he should, when the impulse seizes him, ask a waiter when the next train starts for his place, and take it if it is suitable, and wait till next day if it is not. A good plan, which I have tried more than once with eminent success, is simply, when you feel disposed, to drive to the station and wait there until there is a train for the place you want to go to.

Mr. Barlow also was great upon seeing all the sights in Baedeker, and all the pictures that were marked with stars. I will not, however, go on with this sad story. People may travel together with comfort if they will not criticise one another, and if each will allow the other to do exactly as he pleases.—*W. Robertson Nicoll.*

Fruits as Medicine

An American authority, who has looked into the subject, claims that Nature has been lavish in providing remedies for many of the common ailments. Fruits often relieve diseased conditions of the body by encouraging natural processes. Taken early in the morning, an orange acts decidedly as a laxative, sometimes amounting to a purgative. Other laxatives are figs, tamarinds, prunes, mulberries, dates, nectarines and plums.

The astringent fruits are pomegranates, cranberries, blackberries, raspberries, dewberries, barberries, quinces, pears and wild cherries.

The diuretics are grapes, peaches, strawberries, whortleberries, prickly pears, black currants and melon seeds.

The refrigerants are gooseberries, red and white currants, pumpkins and melons of all kinds. Those coming under the head of stomachic sedatives are lemons, limes and apples.

Figs, split open, form excellent poultices for boils and abscesses. The juice of a lemon will remove tartar from the teeth.

The oil of cocoanut has been recommended as a substitute for cod-liver oil, and is much used in Germany for phthisis.

Barberries, after being made into a drink, are used for fever patients. Apples are useful in nausea, and even in seasickness and pregnancy. Bitter almonds are useful in a cough. Grapes and raisins are nutritive and demulcent, and are gratefully received in the sickroom.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

39. RIDDLE

I magnify impartially
Recorded deeds of fame,
While oft I sit upon the bridge
And rest my weary frame.

E. H. PRAY.

40. THE GOLD-DIGGER AS A TANGLER

At my (1) attempt I failed to (2) accomplish my object, and was obliged to (3) quit my projected (4) course of digging; for the task seemed (5) endless, and the prospective (6) value well-nigh nil. But, on proceeding to (7) examine a second claim I became so (8) transported that I could scarcely (9) moderate my desire to strike in at once; so (10) glowing was the prospect, and so (11) manifest the prompt reward for my labor. And so, doffing (12) coat and jacket, I took little note of (13) time, and very soon had my (14) storehouse well filled with shining ore. But how to (15) avoid discovery, and to thwart the (16) assumption of a rival party, were my (17) chief troubles. But, "where there's a (18) will there's a way," and I managed, with great care, not to (19) excite his suspicion, and, by the aid of a (20) calm demeanor, to quench all (21) "scent" of my operations; so that my rival never once (22) tried to interfere with my work, which, hardly necessary to say, was crowned with success.

(If suitable equivalents for the numbered words are arranged in the same order, their initial syllables—for example, like d in de-sire, and l in l-ron—will spell out the designation of a "Controversy" now "all the vogue" in the literary world.) NILLOR.

41. NUMERICAL

He wears a 1-2-3,
Full-feathered as can be,
And comes from 1-2-3-4-5 that island
Where as the stories tell
Goats in great numbers dwell,
Because the country there is mostly highland.

2-3-4-5-6-7
Beyond his worth was given
For him; the vendor vowed he was a singer,
But men who deal in birds
Too often break their words
As easily as they would snap a finger.

A 4-5-6-7 bird
Sings better, or I've heard
A phebe; 5-6-7 could not appall him,
But he is pretty, very,
And whimsically merry,
So 1-2-3-4-5-6-7 we call him.

M. C. S.

42. ENIGMA

I have come down through all the cycles of antiquity, and have a record in each day and year of written history; and even to the end of the present century my absence would be a visible defect. I begin the career of youth, and advance with him through each year of his minority. I attend him in his majority, even to the ripest maturity, and when mortality shall have put on immortality I shall await his earthly body in the cemetery, and claim a part in the last victory. F. M. B.

43. ANAGRAM

Give gentle words each hour,
No matter how you strive;
Each yields a lovely flower,
In hearts by love kept 'live.
Never forget, friend, dear,
Motto suggested here:
NO CRIME I TRAIN,
'Tis labor vain.

G. RACE.

ANSWERS

33. Scin-til-late.

34. 1. Sate. 2. Rate. 3. Gate. 4. Late. 5. Hate. 6. Pate. 7. Date. 8. Bate. 9. Fate. 10. Kate.

35. Won, now, own.

36. Some said that that that that that that noted was entirely wrong; others claimed that that that that that lady used was right.

37. Delivery reviled.

38. Ichabod Crane.

Recent solutions are acknowledged from: Riverside, W. Medford, Mass., to 26; Amos, Newton, Mass., 25, 27, 28; Nillor, Middletown Springs, Vt., 29; E. B. D., Springfield, Mass., 27; C. H., Syracuse, N. Y., 37, 28.

The prize for a contributed riddle is awarded Edgar H. Pray, Maple Street, Chelsea, Mass.

"Tangle 36," says Riverside, "is the hardest to unravel that I have seen for many a day, and as interesting, too."

For the Children

A Boy's Song

Where the pools are bright and deep,
Where the gray trout lies asleep,
Up the river and o'er the lea,
That's the way for Billy and me.

Where the blackbird sings the latest,
Where the hawthorn blooms the sweetest,
Where the nestlings chirp and flee,
That's the way for Billy and me.

Where the mowers mow the cleanest,
Where the hay lies thick and greenest,
There to trace the homeward bee,
That's the way for Billy and me.

Where the hazel bank is steepest,
Where the shadow falls the deepest,
Where the clustering nuts fall free,
That's the way for Billy and me.

Why the boys should drive away
Little sweet maidens from the play,
Or love to banter and fight so well,
That's the thing I never could tell.

But this I know, I love to play,
Through the meadow, among the hay;
Up the water and o'er the lea,
That's the way for Billy and me.

—*James Hogg* (*The Ettrick Shepherd*).

Flossy's Shopping

BY ROSALIND RICHARDS

Flossy sat on the floor, looking at her doll. Violet was the doll's name, and she had on the prettiest dress that ever was seen, soft blue silk, with lace to trim it, but Flossy was looking at her with an earnest frown. Real little girls did not wear silk in the morning, but simple frocks, like her own blue gingham, and her child must be dressed like other little girls. Flossy did not know much about sewing, but she had a precious pattern which her cousin Helen had cut out when she and Violet went to visit her, she had scissors and a needle (Flossy never can remember which of the chubby fingers a thimble ought to go on), and somehow it could be done.

Flossy has no mother, and the cousin with whom she lives had gone out to spend the day. She trotted out to Bridget in the kitchen.

"Bridget," she said, "Please, I would like some cloth, to make Violet a dress."

Kind Bridget turned out all the drawers in the dresser. There was some cotton from the last kitchen aprons, and some thick stuff to make iron-holders, and some stocking-ends that Bridget was saving for a rag mat; but nothing that looked at all like a little girl's dress.

"Then I has to buy some," said Flossy.

It is a terrible thing to find yourself alone in a great, crowded shop, particularly if you do not happen to reach above the counter. The shop was in a whirl of noise and hurrying people, and glaring with hard bright lights. No one asked her what she would like to look at this morning, as the kind woman at the five and ten cent shop always did, when Flossy sometimes went there with Bridget; but you cannot buy cloth at the five and ten cent shop.

Flossy has a stout heart, and she held herself firmly on her strong little legs against the people who crowded against her, and looked around. Standing near the wall was a tall man who wore no hat, and looked as if he might be a shop-keeper. Flossy worked her way to where he stood.

"I want to buy some cloth, please, for Violet's dress"—

"Broadcloth?" said the tall man, scarcely glancing down at Flossy. "Third counter to the left.

"O, I think not very broad, because Violet is'nt"—but the tall man had moved away.

Flossy knows her left hand because Bridget ties a bit of darning cotton on to it when she sends Flossy to the milkman's, which is the fourth house on the left. The darning cotton was not there now, but Flossy remembered. She went past a counter shining with pins and scissors, and one where there were handkerchiefs and lace things, and then stood up on tiptoe beside the third counter, which had some rolls of cloth against the wall.

"I would like to buy some cloth, please, only not very broad"—

"We have only broadcloth and lady's-cloth here," said the young woman behind the counter, not unkindly, "if you want lighter goods, you will find cashmeres and flannelettes three counters further down"; and she turned to some other customers.

There used to be an old gardener at the big house on the corner who made Flossy dreadfully uncomfortable by saying, "How's your health?" whenever she passed by; and she used to walk around three streets on her way to school to avoid him, for she did not know at all what "How's your health?" meant, nor what she ought to answer. She had the same feeling now. She could not possibly think what cashmeres or flannelettes could be, and a crowd of customers had come to the counter and were pushing her to one side. She felt hot all over, as if she had been naughty, and wondered if she could possibly get across the crowded street again alone.

Just then a kind voice from the counter behind her said, "What is it that you wanted, little girl?"

Flossy started, and saw the young woman at the lace counter looking down at her with a kind face.

"What is it, dear?" she asked again.

Sometimes gentle people make you feel more miserable than cross ones, just for a minute; but Flossy is six now, and does not cry so easily as she used to. She steadied her voice, and spoke slowly, and though the face she lifted was very red and the blue eyes swimming, the tears did not run over.

"It is for Violet," she said, "she has got—only one dress"—

"I see," said the young woman. "And Violet is your dolly? and you would like to buy her another dress? Come in here a minute."

She opened a sort of little door and lifted Flossy up on to a stool, in the wonderful place behind the counter where all the boxes of lace were; and in a few minutes Flossy had told her, in a voice which grew happier every minute, all about Violet and her blue silk clothes—"And you know, you know she couldn't go to school in only her best dress, could she?"—and had shown her the fourteen cents which was all that she could get out of her bank, with shaking and Bridget's hairpin.

The kind young woman spoke a minute to some one who was tending the same counter, and then took Flossy's hand.

"Now let us come, and see if we can't find something that will do," she said. Flossy took a firm hold of her cool fingers and they started off. The shop seemed quite different now, with all its lights, quite like a fairy place. They stopped to look at the shining pearl and bead things which go on ladies' dresses, and then at a counter which had brushes and combs and sponges, and pretty cakes of soap.

I don't believe fourteen cents ever went so far before. When they came to the counter that had lawn and muslin to make summer dresses, the kind young woman picked out a piece of lawn figured all over with small pink roses; then some lace must be got to trim it, and finally the prettiest pink ribbon, for a sash. When these were tied up, safe and sure, in a bundle, Flossy's kind helper took her to the door, and though it was beginning to rain, came out, bareheaded, in her pretty white apron, and held Flossy's hand all the way across the crowded street, and then kissed her, and started her on the right way for home. All this time poor Bridget, who did not even know where Flossy had gone, was in a terrible taking, as you can imagine! For Flossy forgot to tell her that she was going out; only now she has promised never to go down town alone again.

I wonder if you ever saw anything quite so nice as Violet's clothes. She has a white apron now, which she puts on over the pink and white dress when Flossy sets her down with a book to study her lessons, and then starts off herself to school; and she has a night-gown and a blue wrapper and a little hood. And the best thing is that Flossy made these things nearly all herself, for what do you think? The kind young woman in the shop lives with her mother, right across the way from Flossy's house. And on Saturday mornings, when she does not have to be in the shop, Flossy comes over, with Violet in her arms, and they have a delightful sewing bee together; and Flossy is even learning to cut out. Just now they are making a little brown coat, trimmed all around with fur. But that is for Violet's Christmas present, so you must not tell.

A Birthday Present

In reply to a letter from a child friend asking what he would like for a birthday gift, Lewis Carroll mentioned the following: "Well, I like very much, indeed, a little mustard with a bit of beef spread thinly under it; and I like brown sugar—only it should have some apple pudding mixed with it to keep it from being too sweet; but what I like best of all is salt, with some soup poured over it. The use of soup is to hinder the salt from being too dry; and it helps to melt it. Then there are other things I like; for instance, pins—only they should always have a cushion put around them to keep them warm. And I like two or three handfuls of hair; only they should have a little girl's head beneath them to grow on, or else whenever you open the door they get blown all over the room, and then they get lost, you know."

The Conversation Corner

More About Our "Blindies"

EVERY road seems to lead to India just now, or rather to lead to the the Corner from India. After the pictures and letters on our page of two weeks ago had been prepared, I received

other pictures and letters from Bombay, which I am anxious you should see. Then I had another letter from Miss Millard about Vinayek, and the next Sunday when I went into the Sunday school of a church which I happened to attend that day, who should appear on the platform but Emily Wheeler, and her enthusiastic talk to the children was on—the blind children of India! I did not take notes of her address, but the letters from the Bombay missionaries will tell us about the pictures.

Dear Mr. Martin: I wish to acknowledge most gratefully, in the name of the "Blindies," the kind gift of $30 for the support of little Vinayek, one of the smallest of them, and the one who leads off the line in the picture of my children marching in the school compound. This march is a triumph, and a thing they delight in, one and all. By putting a boy who has a vestige of sight at the head, the others by placing a hand on the shoulder of the child in front can follow quite comfortably. In this way we have marches and "drills" that not only please the children, but the many visitors who come to see them. You will be glad to hear that the children have won many friends among the Hindus and Mohammedans of Bombay, who are constantly writing to ask if they may visit the school with their friends to see the blind children go through their drill and march, to hear them read from the raised letters (always a marvel to them!), and to see them write and do sums in arithmetic. We feel that it is a great thing to win them to this interest in Christian missions.

But to return to Vinayek. He is a dear little boy, and doing well in school. I wish you could hear him sing! He has just lost two of his lower front teeth, and while the new ones are growing up it causes him to lisp just a little bit, which rather adds than otherwise to his attractiveness. He is a mischievous little chap, and it is funny to watch him and the small Hira in their encounters. This little Hira is the very tiniest of all the Blindies, and the pet of all. He came to us a genuine waif, bearing the name of *Kolcha*, which means charcoal, not at all a nice name to grow up with. Diamond, that is *Hira*, being only another form of charcoal, we made him rich at once, and now he rejoices in the pretty name of Hira.

"King David" has not been very well and I have sent him up country to another of our mission stations to try what a change of air will do for him. They write that he is doing nicely. I send also a picture of your small boy Vinayek that you may see how clever he is in reading with his fingers. With many salams from the Blindies,

Tardeo, Bombay, India. C. C. A.

Our Corner thanks to Mrs. Abbott for the pictures and full account of the "small boy." I hope both will be seen by the "anonymous" young lady—one of our first Cornerers—who responded to the first appeal for the "Blindies" with a check for the full amount of one scholarship, and who when the year came round provided for it again. As she thought "Blind David," the musician, might interest the Cornerers more, she took the little unknown Vinayek, and now her *protégé* marches at the head of the host! Miss Millard adds this note of interest about him:

Vinayek was one of six or eight whom I took to a missionary physician; he succeeded in giving partial sight to three. Little Vinayek was one of these. The doctors in the hospital were much pleased with his sweet, gentle ways. When he got down from the operating table he said in English, "I thank you, Sahib." The people in the hospital were much interested in them all, and they were called upon every day to sing and to read with their fingers. A. L. M.

We return our salams to all the Blindies, especially to "King David," to Vinayek and to Hira, the charcoal boy, who will no doubt become a "diamond of the first water"—perhaps a "black diamond," for that kind is said to be "used for diamond *drills!*"

Dear Mr. Martin: Our S. S. would like to send the same sum as last year for the support of Blind David in the Bombay school. Have you heard from him lately? Shall we send the money to you?

Danvers, Mass. M. P. G.

Yes, to both questions!

For the Old Folks

The poem asked for in May 9—

> Heaven gives our years of failing strength,
> Indemnifying fleetness—

is supplied by Mrs. E. F. S. of Leominster, Mass., as being by Thomas Campbell. In her copy it is headed, "The River of Life," but in Campbell's works I find it under the title of "A Thought Suggested by the New Year." There are six verses, beginning:

> The more we live, more brief appear
> Our life's succeeding stages:
> A day to childhood seems a year,
> And years like passing ages.

Campbell is little read nowadays, but his Pleasures of Hope and Gertrude of Wyoming were once very popular. The Exile of Erin was sung by the elders, Lord Ullin's Daughter was in many school readers, and Lochiel's Warning and Hohenlinden were favorite declamations for the boys. All the truly Old Folks will remember the eloquent rendering on the academy platform of

> On Linden, when the sun was low,
> All bloodless lay the untrodden snow,
> And dark as winter was the flow
> Of Iser rolling rapidly.

I remember, in addition to the eloquence, the unique gestures of one droll boy who solemnly pointed down to the floor at the first line, made the motion of treading with his feet at the second, and whirled his hands rapidly around each other at the fourth! Who wanted the poem?

The demand for Dean Stubbs's poem—"I sat alone with my conscience"—has been so great, in response to my rash promise to send a copy to an anonymous correspondent (!), that I could not supply it, and the Home Editor has kindly come to my relief and prints it in this week's issue.

Mr. Martin

The Literature of the Day

Handbooks of Religious Instruction

The desire for definite statements of doctrine is increasing, and as the reconstruction of theological doctrine takes shape in formulas, such statements are certain to be more extensively used in Sunday schools and Bible classes. We welcome efforts to put Christian doctrine into clear forms of questions and answers, as evidence of progress in the knowledge of Christians as to conduct and belief.

One of the most recent of these manuals is by a Rhode Island Congregational pastor.* It is the fruit of much study, has the merits of clearness, directness and reasonable simplicity. It treats of the fact, the record and the teachings of the redemptive revelation. The answer to each of the 147 questions is supported by Scripture quotations, printed in full. This manual is not intended for children, but for those who are already instructed in primary Christian truth.

Rev. Dr. T. P. Prudden has undertaken quite a different task in preparing a catechism† which deals with facts about the Bible, without any attempt to state its doctrines. It is the first manual of this kind that we have seen, putting the results of historical study of the Bible, often called the Higher Criticism, into forms of questions and answers to be taught to children. It contains much information concerning which the majority of adult members of our churches are as yet ignorant. Not many of these simple statements will be challenged even by the most conservative modern students of the Bible.

Both these manuals are suited to the needs of Bible classes, and in the hands of teachers familiar with the themes which are here necessarily condensed into brief formal phrases, may be used effectively as text-books.

The Centenary Emerson

The Emerson birth centenary brings us, among other studies and appreciations of the Concord philosopher, a new and definitive edition of his works‡ edited and annotated by his son, Dr. Edward Waldo Emerson. The first and second volumes have come to hand, containing Nature, Addresses, Lectures and the first series of Essays. They are introduced by a brief biographical sketch and contain the promise, in the preface, of selections from the earlier writings and the journals. The latter were assemblage places of thought for the lectures and essays, but must still contain much material of value and much familiar material in interesting setting of place and circumstance.

Mr. Emerson's biographical introduction is an unusual combination of reserve with cordial expression of filial honor and admiration. The notes are full, illuminative and suggestive of the origins and surroundings of Emerson's work. For the mechanical side the publishers have studied a simplicity which is in keeping with the spirit of the man, but have spared no pains and given us print, paper and proportions which satisfy the severest and most exacting taste. The whole edition is expected to be completed within the year.

* A Manual for Christian Instruction, by Wilson R. Buxton. pp. 98. Pilgrim Press.

† A Catechism of General Information about the Bible, by Theodore P. Prudden. pp. 73. Alfred Mudge & Son.

‡ Nature, Addresses and Lectures; Essays, First Series, by Ralph Waldo Emerson, Centenary Edition. pp. 461, 445. Houghton, Mifflin & Co. Each $1.75.

The Friend

A second book* by the author of The Simple Life will be welcome to all who love the highest type of meditative and devotional writing. It has the intimate touch which is so difficult to attain and still more difficult to hold. It ministers to the spirit through insight and sympathy in sorrow and encouragement to faith. Modern in its delight in natural beauty and acquaintance with the researches and conclusions of the scientific spirit, it is wholly Christian by faith and hope and love. It is a book to linger over and return to; refined in taste, reticent and yet remarkably communicative of suggestions for thought, and of a catholic spirit.

The title chosen for the English translation is not so happy as the original, The Friend, which was precluded, we suppose, by the fact that another book has a claim to this title. The translation, by Mary Louise Hendee, admirably renders not merely the substance but also the charm of the original. Books of this high, thoughtful and devotional charm are rare and we commend this heartily to readers.

* The Better Way, by Chas. Wagner. pp. 265. McClure, Phillips & Co. $1.25.

RELIGION

Ourselves and the Universe, Studies in Life and Religion, by J. Brierley. Thomas Whittaker. $1.40 net.

This collection of "leaders," originally published in the London *Christian World*, is bound together by the author's belief in a God who is revealed progressively to mankind. Running through them all is a wisdom born of wide reading, deep reflection and rich experience of life. One would be put to it to name another collection of essays embodying such popular yet satisfying discussion of the deeper problems of life today, problems of theology, sociology, ecclesiastical readjustment and personal living. There is a wealth of allusion to other writers and a delicacy of touch in dealing with the theme under consideration which make for easy reading; and at the same time there is a penetration of thought, candor of statement and practical application which make it apparent that Mr. Brierley is speaking at first and not at second hand.

New Light on the New Testament, by Parke P. Flournoy, D.D. pp. 193. Westminster Press. 75 cents net.

A model of accurate and conservative scholarship in a convenient form. It states the real apologetical situation, the relative value as witnesses of recently discovered documents and the danger of overestimating as well as underestimating the recovery of Tatian's Diatessaron. Misleading popular claims on the importance of Babylonian "finds" are carefully corrected, and the reader is put into intelligent relation with the results of late research.

Living for the Best, by Jas. G. K. McClure. pp. 175. Fleming H. Revell Co. 60 cents net.

Studies of Old Testament characters in which they are used to illustrate the duties and opportunities of our everyday lives. Dr. McClure has a happy art of bringing out the teaching quality of the illustrative material provided by the Bible narratives and gathered by him from modern sources of literature and experience.

Advent and Ascension, by D. W. Faunce, D.D. pp. 215. Eaton & Mains. 75 cents.

This is a somewhat colorless and non-committal treatment of some phases of the general historic problem, and a stereotyped treatment of others. It blinks some issues and meets others mechanically. It has little value for the special student.

Methods of Bible Study, by W. H. Griffith Thomas, B. D. pp. 120. F. H. Revell Co. 50 cents net.

The purpose of the author is to bring his readers to study of the Bible rather than of books about the Bible. He begins by a restatement of the value and necessity of such study and then goes on to suggest special methods of approach and helpful methods of analysis. It is a book which will be of service to those who know the Bible only in English and for devotional and practical studies to all lovers of God's Word.

The "International" Christian Workers New Testament. pp. 432. J. C. Winston Co., Philadelphia. $1.00.

All passages referring to salvation are underlined in red ink and indexed, arranged so that one can "give a Bible reading at a moment's notice."

FICTION

The Story of an East Side Family, by Lillian W. Betts. pp. 342. Dodd, Mead & Co. $1.50.

If shadows predominate in this story it is simply what we should expect in a truthful account of life under hard conditions. The boy and girl who married when out of work and with a capital of one dollar simply because, as the bridegroom said, "If we both got ter be hungry we might as well be hungry togedder; it's easier for both of us," went through many experiences before they attained the eminence of a home in which they and their five children delighted because it had a parlor with lace curtains and a Brussels carpet. It is a vivid and realistic tale of their experiences and those of their friends and neighbors and seems to show that intemperance and ignorance are responsible for most of the vice and unhappiness among the poor.

Philosophy 4, by Owen Wister. pp. 95. Macmillan Co. 50 cents net.

The first of a new series of Little Novels by Favorite Authors, this story has the boyish spirit which belongs to the undergraduate life of our American colleges. Bertie and Billy are convincingly and delightfully drawn, fine types of athletic young America with plenty of money to spend and a kindly outlook on the world; the story is cleverly planned and full of genial humor.

Ronald Carnaquay, by Bradley Gilman. pp. 374. Macmillan Co. $1.50.

Mr. Gilman finds a broad mark for satire in many of the practices of ministers and churches, and contrasts with mingled humor and seriousness the more spiritual and less obviously successful preacher with the bustling, self-confident, socially triumphant type—the type which in his sub-title he calls "A Commercial Clergyman." There are many amusing characterizations and suggestions for thought in the book.

Old Squire, by B. K. Benson. pp. 431. Macmillan Co. $1.50.

Readers of Mr. Benson's earlier stories of the war between the states will follow the further fortunes of his two heroes with interest, yet this story is quite self-sufficient. It is a study of the Gettysburg campaign, following primarily the fortunes of a faithful old Negro who is attached to a soldier of Stuart's Confederate cavalry. The progress of events is followed with care and pictured with much descriptive power.

The Poorhouse Lark, by Mary B. Willey. pp. 222. F. Tennyson Neely, New York.

The Lark is a bright girl with a fine voice who is soon adopted out of the poorhouse and ultimately finds her own people. Many of the incidents are quite improbable, but there is a cheerful and helpful spirit in the pages of the book.

SHORT STORIES

Middle Aged Love Stories, by Josephine Daskam. pp. 290. Chas. Scribner's Sons. $1.25.

Short stories, most of which have appeared first in the magazines. If not as humorous and brilliant as some of this clever writer's work, they have a quiet interest and sentiment of their own. "Mrs. Dud's Sister" is the best of them all, in our opinion.

The Roman Road, by Zack. pp. 235. Chas. Scribner's Sons. $1.50.

Three stories—the first is an original, skillful portrayal of a group of mean characters in an English village. The other two stories present variety in repulsiveness, genuine love growing moldy under the author's touch. "I let you break a bad egg in my mouth yesterday," says one of her interesting characters in the third story, "and I was sick all the afternoon." The book has caught and holds the flavor of this sentence.

Earth's Enigmas, by Charles G. D. Roberts. pp. 285. L. C. Page & Co. $1.50.

In this new edition Mr. Roberts has added three striking stories. The book is also enriched with a number of admirable pictures by Charles Livingston Bull. These brief and dramatic stories and sketches belong to the author's most remarkable work.

Songs and Stories from Tennessee, by John Trotwood Moore. pp. 358. H. T. Coates Co., Philadelphia.

These stories have the pathos and humor and the indefinable charm of the Southern story teller who uses the darkey dialect with both skill and sympathy. The songs, too, have a swing and a thrill in them that fixes them in the memory. The author modestly and truly says of these songs and stories, "They are the faithful little children of their own bright land."

The Autobiography of a Beggar, by I. K. Friedman. pp. 350. Small, Maynard & Co. $1.50.

Broad farce on the theme of a "hobo's" experiences of life, with illustrations to match, affording harmless amusement for an idle hour.

VERSE

The Complete Poetical Works of Alexander Pope. pp. 672. Cambridge edition. Houghton, Mifflin & Co. $2.00.

The good service of the publishers in giving us the great poets in single-volume editions is continued in this edition of Pope. The editor, Mr. Henry W. Boynton, has done his work with intelligent discrimination and helpful clearness of thought. The material for explanation and comment has been sifted and put in convenient shape. There is a good portrait, the print is large enough and the volume makes a handsome appearance.

David and Bathshua, by Charles Whitworth Wynne. pp. 100. Knickerbocker Press.

There is dramatic material in abundance in the story of David's sin. Its value, however, to the public will depend upon the dramatist's conception of the central characters. The missing element in Mr. Wynne's play is strength. He has imagined his characters in too modern and sentimental an atmosphere.

Puerto Rican and Other Impressions, by William James. pp. 100. G. P. Putnam's Sons. $1.50 net.

Echoes of a voyage and sojourn in the West Indies. At his best Mr. James sings melodiously of the themes of natural beauty and heart experience, with a decided preference for the sonnet but good variety of metrical forms.

TRAVEL

Poland, by George Brandes. pp. 310. Macmillan Co. $1.00.

Contains impressions based on the observations of four visits. Beyond its excellence as the characterization of a traveler is its insight into social, political and religious problems. Poland is powerfully presented as a symbol of all which the best of the human race have loved and for which they have fought. The writer is especially entertaining in telling us how one writes and speaks under a censorship, and describing the Russianization of Warsaw.

The Turk and His Lost Provinces, by Wm. Eleroy Curtis. pp. 396. F. H. Revell Co., New York. $2.00.

Originally published in the Chicago *Record-Herald*, these papers describe in a conversational style visits to Constantinople, Bulgaria, Bosnia and Greece, with an account of the governments and people. Mr. Curtis has a knack of gathering material of popular interest and knows how to put it in a taking form. He describes the missionary and educational work of Americans with intelligence and sympathy and makes us share his own horror of the "unspeakable Turk."

Belgium and the Belgians, by Cyril Scudamore. pp. 362. E. P. Dutton & Co. $2.00 net.

A guide-book in the larger sense, giving general information in regard to the life and customs of the country which it describes, with special reference to intelligent study and travel. It contains also an account of personal experiences in the most picturesque part of the country, the Liege district and the Ardennes; and is illustrated both with photographs and reproductions of drawings and paintings. It is good work and will serve its purpose well.

MISCELLANEOUS

Reciprocity, by J. Laurence Laughlin, Ph.D., and H. Parker Willis, Ph.D. pp. 583. Baker & Taylor Co. $2.00.

Professors Laughlin and Willis have brought together not only an admirable bibliography and collection of state papers, but also a full history of the movement for treaties of reciprocity in trade which has swept over modern Europe and is now at work upon our national trade policy. They conclude that this policy is not likely to be of advantage to us in a commercial way, nor does the moral argument in the case of Cuba carry much weight with them. As tariff revisionists they prefer that that policy be carried out in a thoroughgoing and intelligent way, rather than by separate trades with our several competitors.

The Method of the Recitation, by Charles A. McMurry, Ph.D., and Frank M. McMurry, Ph.D. pp. 339. Macmillan Co. 90 cents net.

This revised edition contains much new material and is specially adapted for use as a text-book in normal schools. Its authors in their discussion of classroom methods, while aware of all that has been written on the subject, especially in Germany, have shaped their work to suit American conditions and drawn their illustrations from lessons commonly taught in American schools.

The Child Housekeeper, by Elizabeth Colson and Anna G. Chittenden. pp. 187. A. S. Barnes & Co. $1.50 net.

Practical lessons for teaching little children the alphabet of cooking and the care of a house. There is a large element of play, accentuated by the music and songs which Alice R. Baldwin supplies. Kindergartners, mission workers and mothers will find much to interest them in the book.

Evelina, by Frances Burney. 2 vols. pp. 237, 276. Macmillan Co. 50 cents each.

The Bee and Other Essays, by Oliver Goldsmith. pp. 281. Macmillan Co. 50 cents.

Numbers of the Temple Classics, the latter edited, annotated and supplied with *marginalia* by Austin Dobson. Portraits are prefixed. These volumes are equally fitted for the pocket or the shelf and tempt the reader by their beauty and convenience of form.

The Book of Snobs, etc.; and **Cornhill to Cairo, etc.**, by W. M. Thackeray. pp. 451, 443. Macmillan Co. $1.00 each.

The editor, Mr. Walter Jerrold, contrives to introduce interesting biographical as well as bibliographical matter into his brief introductions; Mr. Charles E. Brock's illustrations are sympathetic and clever. The first of these volumes contains a portrait of Thackeray from a painting by Sir John Gilbert, and the author's own illustrations have their place in the text. The edition continues to be as nearly perfect as the skill of editor, illustrator and publishers could make it.

The Soil, by A. D. Hall. pp. 287. E. P. Dutton & Co. $1.25 net.

A chemical, mechanical and biological study of the soil, intended not only for agricultural colleges but for the intelligent student and farmer. The author is at the head of an English experiment station and has had experience as teacher in an agricultural school. The book is well adapted for American as well as English conditions and is fully and well illustrated.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

June 14, Sunday. *The Sign of Lot.—Gen.* 19: 12-29.

Here too, as in the sign of Noah, the emphatic elements are rejection and separation. The selected figure is the wife of Lot, who lost salvation in the very process of it because her heart was wholly in the life which she was called to leave. The final separation does not create a fact, it proclaims and establishes it. The separation of the heart, undeclared and hardly noticed, makes a real separation among men today. In the end every one goes naturally to his own place.

June 15. *Persistent Prayer. Luke* 18: 1-8.

A parable of contrast. The judge finds the petitioner a bore and does his duty only to be rid of her, the Father is wholly in sympathy with his suffering children and only postpones the punishment for reasons of a broader justice and mercy. Note that in the mind of Jesus there is not the shadow of a doubt of God's vindication of his own and punishment of their oppressors.

June 16. *Contrasted Prayers.—Luke* 18: 9-14.

It needs the background of the Pharisee's intense self-satisfaction and rooted hatred and contempt for the Roman tax gatherers to appreciate the explosive force of this description. The Pharisee is a portrait, drawn to the life. The irony of putting so characteristic and yet so horribly profane a prayer into the mouth of one of their own class would hardly have dawned on the self-complaisant Pharisaic mind before the acceptance of the Publican would come to shatter all his preconceived notions of the working of God's thought. No wonder the Pharisees hated Christ! The only escape from hatred would have been self-surrender and obedience. Note that while the portrait of the Pharisee is characteristic, that of the Publican is ideal. There were such publicans, but Christ does not praise or condemn them as a class as he does the Pharisees.

June 17. *Lazarus.—John* 11: 1-10.

Of Lazarus we have not one recorded action or trait of character except that he once sat at meat with Jesus. But we know that Jesus loved him. The characters of his sisters are drawn with such distinctive truth that this silence is one of the strange things of the gospel. It is by Christ's love that the sisters appeal to Jesus. We all may make that plea today in prayers of intercession, "He whom thou lovest" is in need. Intercession would seem hopeless if we felt that we must introduce our friends to God.

June 18. *Faith through Sorrow.—John* 11: 11-16.

It was Thomas who was ready to follow Jesus into the shadow of threatened death. Love holds though doubts assail. The real solution for intellectual difficulties is that personal acquaintance with Christ which Thomas had and which we may have more perfectly according to the measure of our wish and service.

June 19. *Jesus in the House of Grief.—John* 11: 17-35.

Practical Martha had not even yet lost hope, though it faded when Christ challenged her to put it into words. But Mary, with the same words, touched Christ's heart to sympathetic tears. This picture of Christ's humanity is one of the precious gifts we owe to John. We can never say, "Lord, if Thou hadst been here" for Christ is never absent.

June 20. *The Raising of Lazarus.—John* 11: 36-46.

The condition of the dead was Martha's fear and not the fact. For the method of the miracle compare John 5: 19. "The Son can of himself do nothing." Yet note the authority with which Christ speaks.

XUM

The Congregational Home Missionary Society

Annual Meeting at Providence, June 2-4

One hundred and forty-five persons eligible to register as members of the society were enrolled at this meeting, and at its business session forty-one persons voted. The evening that Dr. Hillis preached the Beneficent Church was crowded and at the other evening sessions it was comfortably filled. But neither the attendance of the members of local churches, nor of Rhode Island Congregationalists nor of the society's constituency in New England was such as to indicate intense interest in the meeting as a meeting. Barring officials of the society and speakers brought to address the meeting there was lack of anything like an adequate representation of the pastors and the churches. Important denominational centers could be named which had no representative present. Men selected under the new representative system by states did not appear.

Attendants heard admirable popular addresses on various aspects of the work. They heard a treasurer's report calculated to give comfort, there being a cash balance ($3,590) in the treasury when the year closed, March 31, for the first time in years. They had an opportunity to study the personality and fundamental religious faith of the new associate secretary of the society, Mr. Don O. Shelton; to hear the fresh message of new comers to the society's platform—men like Rev. E. B. Allen of Toledo, O., Rev. N. M. Waters, D. D., of Brooklyn and Rev. B. W. Lockhart of Manchester, N. H.; and to renew acquaintance with favorites like Drs. F. E. Clark, N. D. Hillis, Nehemiah Boynton and Secretaries Puddefoot, Beard, Choate, Scudder, Wray and Kingsbury of the Home Missionary Society; and to hear Mr. Harry Wade Hicks of the American Board, Rev. Dr. C. H. Richards of the Church Building Society, Dr. W. A. Duncan of the Sunday School and Publishing Society, Rev. Dr. Theodore Clifton of the Education Society, Rev. J. S. Ives of the Connecticut Missionary Society, Mr. John F. Huntsman, president of the Rhode Island Society, and Rev. H. B. Somerlan, a successful pastor in Cuba whose spiritual address on the Cuban problem deeply moved his hearers.

YOUNG PEOPLE RECOGNIZED

Of all features of the program probably the most significant in its purport and one of the best in the way it was carried out was the conference of young people held Tuesday afternoon, supplemented by a mass meeting in the evening. A fair number of young people were present at the afternoon meeting—too many of them maidens and too few of them young men, however, to be entirely satisfactory—and the addresses they were privileged to hear from Mr. Allen of Toledo and Mr. Hicks of the American Board were practical, positive, helpful talks on the need of enlisting young people in intelligent appreciation and support of the Home Missionary cause, and on ways and means of accomplishing such enlistment. Mr. Allen's paper had the merit of being cleverly put as well as sensible in advice, and of describing methods which have been tested; and when the address is published in full in the *Home Missionary* it will be a valuable aid to his fellow pastors both as stimulant and as guide. Mr. Hicks's talk was strong in its emphasis on thorough organization for the work, on keeping the spiritual motives pure and strong by study of God's will revealed in the Bible and through prayer; and it was constructive in its aim and advice.

At the evening session of this conference Mr. Shelton, who is to have especial charge of the work among the young people, set forth with fervor, apposite illustration, and in a simple and spiritual way the need of consecration and surrender to God's will for the motive power of Christian service. Rev. Dr. Clark, fresh from a comparative study of peoples and their relative ethical attainments graphically and hopefully pointed out how the Christian youth of the world and especially of this country are bestirring themselves to do good and to create better civic conditions. Rev. Dr. Waters, Dr. Meredith's successor in the Tompkins Avenue Church, Brooklyn, eloquently pointed out how the world today, as never before, is recognizing service as the best test of character. That the C. H. M. Society now has a secretary who will labor among and enlist the young people, that he has spiritual sources of supply to arm him for his administrative task and labor as a champion of missions, and that the society has made a place on its program for distinct recognition of young people, their problems, their potentialities—these are encouraging facts.

THE NEGRO AND HIS FUTURE

So frequent were the allusions to the Negro problem that one at times found it difficult to believe that it was not the meeting of the American Missionary Association one was attending. From Dr. Waters's speech the first evening up to Messrs. Puddefoot's and Lockart's the last evening and notably in the sermon of Dr. Hillis, speaker after speaker touched upon this burning issue with varying point of view and emphasis. The tide ran strongly against any surrender of the American and Christian position that given moral and intellectual fitness no discrimination against the black man can be approved by the North. Neither Dr. Waters nor Dr. Lockhart are as radical as Dr. Hillis or Mr. Puddefoot. They are more inclined to concede that it is fundamentally a question for the South to settle, and to declare that it is a problem to be solved by Christianity rather than by legislation or by force. But all agree that, as Dr. Waters put it, "as there is a God in Israel it is a crime for the franchise to be given or withheld from a man because of his skin, be it black or white.

The way of the spelling-book and the New Testament, the overcoming of race prejudice, carnal pride and the natural man's contempt of an inferior by Christ's spirit—this is the solution recommended by most of the speakers and approved by most of the hearers. Mr. Puddefoot's contribution to the discussion was a plea for better education of the whites of the South, better ethical teachers for them, and this by the Home Missionary Society's setting about giving a properly educated white ministry. Rev. Dr. N. D. Hillis, in his sermon based on Gen. 12: 1-3, protested against the course of events in the South, the reaction against insistence on suffrage rights for the Negro by the North; and he expressed the hope that the return to old standards of treatment of the Negro as an animal by the Southerners would not lead to a race war. For himself, he is a believer "in the equality of all men—white, black, yellow and red." Dr. Lockhart incidentally said in his speech that he did not believe in universal suffrage. Mr. Puddefoot believes that the Southern white man has departed from the Anglo-Saxon ideals of chastity, and that his boasted chivalry is a mythical dream in the light of present-day treatment of colored women and of Negroes who are lynched.

SIGNIFICANT ASSERTIONS

Of utterances made by representatives of the East and West two or three stand out as most significant.

It is apparent from the speeches of Rev. Joel S. Ives of the Connecticut Home Missionary Society and Rev. T. Calvin McClelland of the Rhode Island Home Missionary Society, that New England Congregationalists, facing the influx of foreign immigration of a new sort and noting the waning numerical strength of the original stock out of which Congregationalists have been made naturally in the past, have arrived at a time when they are forced to say to the people of the Interior and West who hitherto have depended upon New England for financial aid, "Brethren, we do not ask you to aid us; but we must be relieved from carrying you longer, and must set about saving ourselves and the section in which we live."

This is a new note at the Congregational Home Missionary meeting; but that it is a timely one cannot be questioned. With wealth and property accumulating in the Mississippi valley and on the Pacific coast, that wealth must be set about supporting its own religious and philanthropic agencies. New England needs all the money it has to spend for support of its own agencies in saving to the nation the ancient section with its historic but not outworn ideals.

The message from the West was expressed by State Superintendent Scudder of Washington, who described Congregationalists on the Pacific coast as men who have their face to the future; as believing that the time has come to exalt fellowship above independency of the local church, and to bring things to pass even though in so doing traditions and precedents are disturbed somewhat. Not that the old primal idea of independency shall be done away with, but that it must not be allowed to stand in the way of efficient service and the accomplishment of ends that are greater than means. He admitted that the Congregationalists of his section had not been trained to give as Eastern Congregationalists have been trained, but he told of steps that are being taken to train them to give, and confessed that they had the wealth to consecrate if they would.

A SECRETARY FOR THE RICH

Reference to wealth and its consecration suggest reference to a portion of Secretary Choate's paper reviewing the work of the year, which deserves particular attention. He declares that these are days of accumulated riches, days when riches are not as evenly distributed as they used to be; that out of the smaller resources of the past the number of givers to great causes of philanthropic and missionary enterprise was proportionately greater than in these days of immeasurably vaster fortunes held in fewer hands. Therefore the society has recognized the need of bringing the claims of the home mission cause to men and women of large means, and in addition to the officials who will still appeal to the rank and file, to the average man, to the person with moderate income, a new secretary has been secured who will appeal directly to the rich. To this work Rev. R. A. Beard, formerly of Cambridge, has been called, who will have headquarters in Boston.

OFFICIAL ANSWER TO CRITICISMS

Secretary Choate in his report and Mr. Edwin H. Baker, chairman of the executive committee, in a speech following Mr. Choate's paper emphasized what they believed to be the fairly satisfactory and prompt response of the society to "what seems to be the will of the churches as expressed through the National Council." Secretary Choate pointed out that the Congregational Home Missionary Society has been the first to reorganize its voting membership so as to make it representative of the state associations and conferences. The society has cordially indorsed first the scheme of a united annual meeting of the na-

tional societies, and later the plan of two annual meetings, one for the home societies and one for the foreign. "We but await," says Secretary Choate, "the response of our sister organizations, and the devising of a practicable method, which it is not impossible to find. . . . Such an event would gather the hosts of our Congregational name in an enthusiastic and inspiring assemblage that would mark a new era of missionary advance." The society also, he says, stands ready to join in the publication of a single missionary periodical in obedience to the expressed will of the National Council of 1901, and in accord with its own will expressed at its meeting in Boston in the same year. Meanwhile it is changing and improving the *Home Missionary* with the hope that it may serve somewhat as a model of the way in which the rich and abundant material that is at hand may be attractively displayed.

Mr. Baker in his speech, defending the society's executive committee from charges of slowness in responding to the denomination's will or of thwarting its will, contended that not only had the society taken the positions pointed out by Secretary Choate, but that it also had limited the terms of service of its executive committee; had provided for the election of secretaries and subordinates by a responsible executive committee; and had sharply and clearly defined the duties of all officials and was holding them to strict accountability. It was co-operating heartily with the other societies in the effort to secure a man to fill the place of secretary of organized benevolence, and on only one point had it failed to respond to the "seeming will" of the denomination and that was in failing to transfer its financial management to a treasurer who would serve all the societies. Conference with representatives of the other societies had led to a common understanding that such a course was not justifiable either on the ground of economy or of efficiency of administration.

An effort in the business session led by Hon. Galen Moses of Maine, to pass instructions inciting the representatives of the society on the committee of nine which has in hand the task of co-ordination of the denomination's work to immediate and decisive action on the recommendations of the National Council failed, a majority feeling that such action was not necessary. A respectable minority felt that it was, and a standing vote and poll was necessary to determine the matter.

The only matter of business apart from election of officers grew out of a petition from the Essex South Conference of Massachusetts asking for investigation by the society of the status and fruits of the home missionary work in Florida. The petition of the Essex South Conference was publicly indorsed by the executive committee's spokesman, Rev. Dr. Watson Phillips, and later a committee enrolling Rev. Dr. A. H. Bradford, New Jersey, Rev. Dr. S. E. Herrick, Massachusetts, Rev. F. J. Goodwin, Rhode Island, H. Clark Ford, Ohio, and Thomas Weston, Massachusetts, was appointed.

Mention should be made of the excellent session devoted to consideration of woman's work in connection with home missions, at which Mrs. H. Hammond Cole, Miss Mary Zoltak and Mrs. H. S. Caswell-Broad spoke, and of the session of the Rhode Island Home Missionary Society, this year signalizing an undisputed life of 100 fruitful years. Rev. T. Calvin McClelland's contribution to the history of the society, read at this meeting, shows that at least thirty years earlier than 1703 Ezra Stiles and Samuel Hopkins, the great Congregational divines of the time, were in receipt of funds from Great Britain and the colonies which were used for the education of Negroes for the Christian ministry and for missionary service, and the essayist argued that given certain historical data, which he soon hopes to find in addition to that recently unearthed, he will be able to show unbroken continuity of missionary endeavor among Rhode Island Congregationalists from a period antedating the organization of all other missionary societies in this country.

New officers elected for the coming year are: president, Cyrus Northrop of the University of Minnesota; recording secretary, Rev. T. Calvin McClelland of Rhode Island; members of the executive committee: Rev. S. P. Cadman, New York, C. C. West of New Jersey and Sylvester B. Carter of Massachusetts. The committee on nomination of officers for 1904 includes: Rev. W. A. Knight, Massachusetts, chairman; Judge Simeon A. Baldwin, Connecticut; Starr J. Murphy, New Jersey; Rev. A. A. Berle, Illinois; Rev. R. J. Kent, New York. And the committee to report on the executive committee report for 1903-04 is: Rev. A. J. Titsworth, Wisconsin, Rev. D. M. Pratt, Ohio, Rev. G. E. Hall, New Hampshire.

G. P. M.

In and Around Chicago

A Notable Anniversary

The fiftieth anniversary of the marriage of Rev. Dr. and Mrs. W. E. Holyoke of Chicago was celebrated June 2 in the parlors of the California Avenue Church, Dr. D. F. Fox, pastor. As Dr. and Mrs. Holyoke have been among the most earnest and efficient helpers in the work of the church, it was the universal desire of the parish that the anniversary should be in the church. Dr. Holyoke has served several Illinois churches, as at Elgin, and some former parishioners were present. Many others sent telegrams and letters of congratulation. He was presented with an ebony gold-headed cane and Mrs. Holyoke also received a beautiful gift. Drs. Roy, Savage, Fox and others made addresses.

The John Crerar Library

The eighth annual report of the Crerar Library just out, states that 13,000 volumes were added the last year. More than 1,600 periodicals are taken and nearly 5,000 serials are accessible. The cost of maintaining the library for 1902 was $117,845, leaving a surplus for the building account which now amounts to $457,000 of more than $62,000. As the last legislature has given the park commissioners control of the lake front, a site for the new building will be granted free of cost. The assets of the library are now somewhat in access of $4,000,000, and with wise management may increase considerably. Last year nearly $52,000 were spent for books, periodicals, binding, repairs, etc. Purchases were made of the Ely collection of 4,000 volumes and as many pamphlets on sociology and related topics, and at the Milne Edwards sale. Recently it acquired a complete set of the Memoirs of the Royal Prussian Academy of Sciences from 1770 to the present time. Reports of the sessions of this academy and of other continental academies are regularly received.

A New Hotel

The Salvation Army has just opened a hotel at the corner of Hubbard Court and State Street which will accommodate 250 persons at a cost of from ten to twenty-five cents a night. Rooms are furnished also by the week. Hair mattresses, tub and shower baths, reading-rooms and parlors belong to the equipment. The house was filled at once. Private rooms at twenty-five cents a day are in demand.

The Passing of the Boss

The election of judges in Chicago June 1 indicates the feeling the people have toward the political boss. The bane of the Republican party for several years has been the presence in it of Congressman Lorimer. Rightly or wrongly he has had the reputation of seeking to control elections in his own interests, and in spite of the wishes of multitudes of the best men in his party he has succeeded in securing a following sufficiently large to elect him to Congress by a small majority. It is understood that he was one of the men who advised Governor Yates to refuse his signature to the bill giving Chicago the right to own and run its street cars. At any rate he was anxious that several of the Republican nominees for judges should be elected But those whom he was known to favor and his especial pet, Judge Haney, were signally defeated. If the defeat of Monday disposes of this party boss, as he has been called, it may well be looked upon as a victory. Had it not been for him there is little doubt that the city would now be under a Republican mayor and that the traction question would have been well on toward a fair and honorable settlement.

Dowie's Farewell to Chicago

Sunday afternoon Dowie preached his last sermon in the Auditorium. His lease expired May 31. Hereafter he will confine his ministrations to his tabernacle in Zion City, whither he has removed all his business and where he wants all his followers to live. This city grows steadily. Many industries have already been introduced, and if Dr. Dowie's life is spared a few years he will have laid the foundations of a prosperous town.

Miscellaneous

Strikes are at present the fashion in Chicago. Laundrymen have been out nearly a month. There is now prospect of settlement although many of the operators have been at work with non-union help and are not likely to enter into any agreement with the strikers. It is difficult to know where the blame lies, whether on the side of the strikers or the operators. Restaurant keepers and hotel men are having a hard time with their help. The demands for shorter hours, increased pay, and less work of every sort have seemed so exorbitant to some managers that they have closed their places of business, and are waiting before opening them again to see what the outcome will be. Small wages have been paid in the down town restaurants and in many of the hotels, with the expectation that the waiters would secure even more than their wages in fees. If some arrangement could be made by means of which the system of fees could be abolished and waiters be paid a fair salary a good many people who are compelled to live in hotels would be happy. But the real difficulty in the labor question just now is, Will labor keep its word? The action of labor officials in suspending from membership some 700 men for violating their contract is an encouraging sign and will do more than anything which has recently occurred here, to make employers willing to enter into a contract with their men. For a long time they have felt that such contracts were worthless and would be broken by their men just as soon as it might suit their convenience. So strong has been the feeling in this direction that some large firms have decided to make no addition to their plants here, and others to establish themselves in smaller cities where strikes are less frequent.

Endowment for the City Missionary Society

Good progress has been made toward securing the $100,000 required to meet the conditions upon which Dr. Pearsons promises to increase his gifts to the society until they reach the sum of $50,000. Two subscriptions of $10,000 each, from New England and Plymouth Churches, have been made and three of $5,000 each from Union Park Church. Other large subscriptions are looked for and it is confidently expected that the entire sum will soon be pledged.

Chicago, June 6. FRANKLIN.

XUM

Church Names

BY HERBERT W. BOYD, ASHBY, MASS.

One of the glorious privileges of our freedom is that any man may seriously propose any kind of reform. The world will not stone you if you suggest the pleasant possibility that in the coming socialistic era a board of the scientifically wise and esthetically discerning shall be given the task of not only re-naming our cities and villages, but christening the new-born. What a saving of breath and ink and nerves when Hodgekinsville and Babbington City and Schagheatinankles no longer enter into the eloquence of stump speaking nor must be postmarked on letters!

Do not fear to suggest an index *expurgatorius* of names that have dwarfed the lives of men and women. There will be a general gain in sanity and refinement, and the babies will grow up to bless you.

So, too, the name burdens or lifts the church. If you have the passion for reform, you need not wait for the completion of all the higher and larger Christian enterprises. Bring the church to book in this matter of names. Black mark whole classes of names to be disapproved. Ask that others be avoided. Show how widely the remaining names differ in the degree of their desirability. Plead for those that shall be meaningful and instruments of grace.

There are the belittling names. Such as Smith's Chapel, Cherry Flats, Highflyer, should be impossible. The church of the purpose of Christ should not thus be made the sport of the irreverent. Nor are the named taken from natural objects much more to be approved. Sunset, Tulip, Globe and the names of hills and valleys are hardly up to the serious mission of the Christian Church. You need not champion a cold repelling dignity; but insist on proper respect and look for the word which may win.

Yes, there is advantage in naming from the locality, especially in the terms Central, South, and the names of streets. You may start an argument here between the value of convenience and that of spiritual suggestion.

The day is past for naming in emphasis of controverted or divisive things. Here is your chance for historical allusion and eloquent demand. There need be no "Church-with-the-chip-on-its-shoulder." Hence the propriety of dropping from the corporate title the words, Orthodox, Trinitarian, Calvinist, etc. They perpetuate the memory of controversy. To most of our present members they are meaningless.

At this point you will have to guard your words and make explanations. There are those who regard our national Constitution as a monument of infidelity because it does not declare itself to be an organ of the Christian religion. You will have to show clearly and with patience that if the name is to express the faith at all it must speak of vital experience and that inclusive truth or life which it is supremely the mission of the church to declare.

And the name of the denomination may be avoided. Except where it is needed to scientifically distinguish or classify, or in practical administration, keep it out of sight. Let the name suggest some spiritual fact or factor which holds it close to the great Church Catholic, summoning all to contact with eternal things.

What shall be said about using the name of Christ? It would be a happy thing if each community of less than three thousand people had one church and called it The Church of Christ. But where there are more, to give any one the name, Christ Church, can hardly be in the spirit of Christ.

Use the names which historic places or events have given us as a heritage of religious impulse. Long may Pilgrim and Plymouth and Bethlehem and Bethel have place on tablets and year-books.

The names of saints, old and new, have no more fitting monuments than in the titles of the local churches. Recognize the heroes of the faith—Luther, Savonarola, Cromwell, Knox, Wesley—with the thought only of the Christopher in each.

There remains one other class of names, the most fitting, the most worthy of general adoption. These directly connect the church with the elements of its spiritual life. Members of the Sixth Church or the Maple Street are saying and doing things which would seem inappropriate in The Church of the Beatitudes. There is uplift for him who reads amid the Babel signs such names as—Messiah, Grace, Hope, Open Door, The Way, Covenant, Emmanuel.

Here, young reformer, is your outline. Whether you say this in lectures or in print, in form of argument or of story or impassioned prophecy, make it clear that the church differs in kind from every other organized body. If you are superior to Carlyle and can write a book in power beyond the Sartor Resartus, make that the channel of your propaganda. Put in chapters on, The Church not a Lodge or Society for Mutual Improvement; The Suggestiveness of the Name, Its Appeal to the Transcendent and Eternal. Dwell long upon the gospel from a true heart and in a true expression.

If after all you content yourself with uttering this appeal in a sermon, let your text be, "I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, . . . and my own new name."

Reasons for Hopefulness in North China

BY REV. W. S. AMENT, D. D.

It is a mystery to the residents in North China how the reports in the papers in the United States of unrest and possible disturbance here should have arisen. Certainly they never emanated from the United States Legation as stated in one periodical. An enemy must have been sowing these tares. There are reasons why certain persons, especially Russians, desire the agitation to continue. China suffers most from these unfounded reports. Dr. Coltman has done his share in arousing the fears of all friends of all foreign residents in China and doubtless little realized how much injury he has done to all relations between China and the rest of the world. The death of Jung Lu removes the most anti-foreign of all the prominent men in China. But even he was not wanting during the last few months in efforts to convince foreign Powers of his plans for harmonious relations between his and other countries. That he was conniving with exiled Prince Tuan and Tung Fu Hsiang for more trouble no one in Peking believes. Reports from distant Kansu all indicate that Tung Fu Hsiang's forces are disintegrating and he is practically left alone. He has no resources to sustain a large company of men. Missionaries report the province as quiet with no prospect of trouble.

Yesterday (April 23) the emperor and Empress Dowager returned from their visit to the Western Tombs. Their going on this journey had given rise to many rumors as to their purpose in leaving Peking for good. But they came back on the time appointed and gave thanks for their safe return in the Temple of Kuan Ti (Tutelary Deity of this dynasty), just outside the Front Gate. Many foreigners assembled on the wall to see them pass by. Going into the temple, the empress discerned several of the ladies on the wall whom she recognized, and she stood for some time smiling and waving her handkerchief at them. There was every indication of great pleasure on her part in seeing those whom she had formerly met at her receptions. Without doubt she is attracted to foreigners personally but has a dread lest the incoming of foreign religions and manners may weaken her hold upon the empire. The great problem before the most astute minds in China now is how to get for their country the benefits of Western education and civilization without receiving the Christian religion or China's being denationalized.

The legation area is practically transformed into a foreign city. Its paved and well-lighted streets are an object lesson to thousands who visit the district to see and learn. Many buildings are being erected and all materials have gone up in price. The Chinese have a new Board of Public Works, which is supposed to be planning for the reconstruction of the streets, sewers, and lighting of the city. We had hoped much from it, but it is hopelessly corrupt, like all governmental offices in China, and the good purposes of Prince Ching are thwarted.

The plans for union in educational work between the London Mission and the American Board seem to be consummated. Mr. and Mrs. Biggin of the London Mission have been appointed to go to Tung-cho and assist in the work of the college. Arrangements will be made for the transferance of the most advanced scholars in their high school just as soon as buildings are prepared.

Mrs. Little, the apostle of the anti-foot-binding agitation, is in Peking and hopes to secure an audience with the Empress Dowager. Her society, called the Heavenly Foot Society, has secured as members and patrons many ladies from high families. Officials of rank attend her meetings and she is most enthusiastic in this humanitarian work. She has traveled over large portions of the empire and enlisted thousands in support of her crusade against this giant evil.

Peking, April 24.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JUNE 5

Mrs. G. W. Brooks presided and read a part of the first chapter of Hebrews. The leading thought of the hour was, "Our Lord lives forever," a source of immeasurable comfort in the midst of all changes. Mrs. Capron added her word, "If the Lord Jesus were now upon earth, he would be abreast of the age." "In *everything* ye are enriched by Him."

Interesting information concerning Harpoot missionaries was given. Miss Seymour, who went out in 1867, and Miss Bush, who followed in 1870, are still at their posts, loving and beloved, not yet suspending active duties. Letters were read from Miss Daniels, Miss Barnum and Miss Huntington. They say: "The homes of our educated friends are a great contrast to the homes of the ignorant. The children of our graduates are refined; one can pick them out in any company." Some of the touring experiences create in us little longing for such excursions, if we consider only the inevitable physical discomforts. But these women mention their trials only incidentally, and wish they could do more of this same work. They do gain the attention of many listeners, and when one asks, "Why did no one ever make it clear to me before?" again we sympathize and are glad they can tell the story. The constant refrain seems to be, "We cannot be content unless we see the Spirit working in power."

They have all cordially welcomed Mr. H. H. Riggs, who has been called to the presidency of Euphrates College.

Miss Platt is in this country, but hopes to return to her kindergarten.

Mrs. Henry Fairbanks reported work in Vermont, where Miss Kyle is now attending meetings, more meetings than days, and where she is always gladly received.

After next Friday, June 12, these meetings in Pilgrim Hall will be suspended until the first Friday in October.

A Bay State Broadside

Consulting Editors contributing this week: Rev. Messrs. E. M. Noyes, Newton Center; D. S. Clark, D.D., Salem; E. V. Bigelow, Lowell; G. H. Johnson, Taunton; H. L. Bailey, Longmeadow

Lowell

The Spindle City has been heard from lately, like a clock that startles us by stopping. A strike of nine weeks for ten per cent. more wage in our cotton mills made 15,000 idlers. Yet business was kept up, for the strikers still had savings to spend, and hundreds of other factories went singing on.

Only one of our Congregational churches had a considerable number of strikers, and as practically all of these were non-union men or women, they have now gone back to work at the old wage. The other end of the trouble was ours; for the stockholders, mill agents, overseers and head workmen are more frequently Congregational, while the operatives are chiefly in the Roman or Greek Catholic churches. We are grateful for the perfect peaceableness of the forces at war and the gentlemanly deportment of both sides. Every one is sorry that wages cannot be raised —none more sorry than the managers themselves.

Besides the strike, another issue has brought us before the state and nation—the original package of liquor. It has always been admitted by Calvinists that "original sin" comes into the world in an extremely small package at every soul's birth; but the liquor sharps took us quite by surprise when they imported from Canada beer and ale in bottles so small as a pint and sold them in our no license city under the protection of state law. Selling by the pint has turned out to be wholesale in malt liquor, though not in spirituous, simply because not otherwise defined in the United States tariff law upon which our state ordinance is based. The churches were not slow to shower petitions upon Governor Bates to legislate away this blunder that makes a mockery of our no-license vote. Until such relief can come, Lowell must suffer vicariously for other cities and towns in the commonwealth, because the same loophole squints through every local liquor regulation.

The Congregational Club held its last meeting for the season at the suburban church in North Chelmsford, where Chaplain Batt of the Concord Reformatory told the tale of prison life with deep impressiveness. The next year for the club promises well, under the care of Mr. Asa C. Russell.

The growth of Lowell Congregationalism for the past year has netted twenty-seven members to our churches. John Street Church still maintains its organization, with about one hundred more members to be disposed of. While Congregationalism still leads above any other Protestant church, the source of supply has become attenuated; for the flood of Greeks and other Catholics is now the chief material of our city's growth.

An interesting note comes from the church in Pawtucketville, where the venerable pastor *emeritus* of Eliot Church has been acting as pastor for the winter. A new vigor and prosperity has sprung up under the leadership of Dr. J. M. Greene, so that, like the tree planted in the house of the Lord, he is truly bringing forth fruit in old age. His vigorous preaching reminds one of John Knox's old age when he had to be carried into the pulpit, but when there, would so powerfully utter God's word that he would "seem like to ding the pulpit into blads." E. V. B.

The Newton Circuit

For fifty-six years the meeting house of the First Church in Newton Center has been a landmark, but after this week many will miss its slender spire. The old building is being torn down to make room for the new stone edifice. At the closing communion service last Sunday six young men were received into membership on confession and five infants were baptized. The new building is to be a handsome structure in the style of an old English parish church, with a square Norman tower, and will furnish ample accommodations for all forms of the church work. The estimated cost, with complete equipment, is $107,500, and all but $5,000 of this sum is already pledged. The new house will be the sixth in the 240 years of the church's history. It is to be done by July 1, 1904, and meanwhile, after the summer months, the congregation will worship in Bray Hall. During July and August union services are to be held with the Baptist and Methodist churches.

After a successful year of service, Dr. G. T. Smart of Newton Highlands sails for England with his wife, June 20. Born in Leicester, he will revisit his boyhood home and spend the summer in the British Isles. The church will be kept open, Rev. C. R. Seymour, D. D., of Bennington, Vt., preaching in July and Dr. O. S. Davis of Newtonville in August.

A unique charity, started by Rev. E. D. Burr of the Baptist church but now adopted by all the denominations, is enlisting the energies of the ladies of the Center and Highlands. It is called The Mothers' Rest. An old farmhouse has been secured and fitted up, and hither are brought tired mothers from the tenements of the city, with their little children, for a course of country air treatment. The grounds are ample, and fresh air, wholesome food and loving care work great transformations in a short period.

Rev. W. H. Davis, D. D., of the Eliot Church is home again, much refreshed by his flying trip to the Old World. SENEX.

Historic Salem

A PROMOTER OF UNITY

The kingdom of heaven has not fully come in the region of its first publishing on these shores; but the "ministers of Salem and vicinity" of every ecclesiastical name, save the Roman Catholic, are giving a plain exposition of the ancient rule, "In essentials, unity; in non-essentials, liberty; in all things, charity."

For ten years or so they have gathered quarterly to hear and discuss some paper of common interest and sit at the board, spread in some church vestry and served by the willing hands of the young ladies of a single parish or of two or three.

From its beginning Rev. John W. Buckham has been its efficient secretary and has borne the burden of preparation for its meetings. Now that he goes to his professorship at Pacific Seminary, his brethren, at the last meeting, through Rev. J. P. Franks of Grace Episcopal Church, presented him with a beautiful loving cup, which, after a graceful response from the valued recipient, was filled with "sparkling Wenham" and passed from lip to lip. No one has done so much as he to further the purpose of the organization and bring in the day of sympathy and co-operation among the diverse bands of Christian believers in this section. His last word was an earnest appeal for the federation of churches against the forces of materialism, skepticism and worldliness, which are powerful hereabouts.

SHALL THE CONGREGATIONALIST REPRESENT THE MISSIONARY SOCIETIES

At a recent meeting of Essex South Conference the Relation of Religious Journalism to the Home was ably discussed. It was suggested—anent the proposed issuing of a single missionary magazine, which the societies seem unwilling to attempt—that *The Congregationalist* serve as their representative. Is not this a practicable solution of the question, and would not its weekly issues have added interest to many who now pay little attention to the pamphlets which come from the various society presses?

A MONUMENTAL QUESTION

Salem is not a little stirred by the offer from a descendant of Laurence and Cassandra Southwick, who were exiled from the colony because of their Quaker faith and practice, to erect a costly statue, in their memory, on the public square. The design proposed is that of heroic figures of a man and woman, the former struggling—*a la* Samson—to tear open the jaws of an immense tiger which has attacked them, while the woman crouches beneath. This fierce creature is supposed to symbolize the savage ferocity of the Puritan, in his treatment of those who differed with him in matters of religious belief and confession.

Not a few think this monstrous beast would typify and immortalize cruelty and intolerance much more effectively than the mild and constant virtues of the Quaker, which their admirer wishes to commemorate.

The deeds of those days, done in all honesty of conviction, do not need to be rehearsed outside historical text-books; and many are disposed to decline the gift, which would serve only to perpetuate a dark page in that early record. But Salem, to her shame be it said!—has no monuments—not even one to her noble sons who fell in the Civil War—except a Father Mathew statue, over against its chief rum shop; and a stone which marks the "first armed resistance to British Authority in this Country." The offer of this expensive group of Quaker and tiger may be too much for the self-respect of the modern citizen and so be accepted by the city government. It is said it "will attract visitors." So would a zoölogical garden!

ONE LESS SHRINE

The iconoclast, too, has reached this famous town, and, in the shape of a truth-telling committee of the Essex Institute, has already laid its destructive judgment on the venerated shrine to which hundreds of pilgrims from all over the world annually come—"the first meeting house built in America," which is now standing. The engraving of the little building has become quite familiar to multitudes and the tradition of its genuineness must now be abandoned. While the mortification of having to surrender an interesting relic to the desolating proofs of the antiquarian is great, it will be something of a relief to the exhibitors no longer to try to explain how so large a congregation as the settlement must have had could assemble within its walls. LUKE.

Connecticut Valley Prosperity

SPRINGFIELD

The membership of our churches has passed the 4,000 mark, making a gain of 108 last year. This growth bids fair to increase if the recent communion accessions afford a basis for judging. South Church received 13 at Easter and Emmanuel half as many; in May First and Hope each had 16 additions, North 10, Faith five, and others a smaller number. Longmeadow received nine in March, the largest number coming at once since 1876.

Faith Church, for present protection and prospective progress, has bought the vacant lot adjoining its present situation. Stra-

tegically located on a prominent corner in a growing residence section of the best class, the church must face enlargement in a few years at most. The same problem confronts Emmanuel in another growing district. Eastern Avenue has been improving its edifice with new roof, new carpets and decorations, at an expense of $800; and reopened after Easter.

HOLYOKE

On May 17, Second Church unveiled a memorial window with fitting exercises. It was given by the widow of William Skinner, a prominent member who passed on a year ago. It represents the transfiguration, with the radiance from the Christ illumining all the other figures—angels and disciples, Moses and Elijah. The window is one of Tiffany's best productions and is said to be the largest ever placed in the valley, being 22 feet high and 19 broad. The services included a memorial sermon by the pastor, Dr. E. A. Reed, and the singing of Mr. Skinner's favorite hymns.

In the evening at Grace branch of the Second Church occurred the dedication of a worship tablet, also the gift of the Skinner family. It is of hammered brass and is set on the left wall of the auditorium. The inscription of over 200 words contains seven directions for worship, copied from the Hawarden Church tablet in England. The first is typical: "On your way to the Lord's house be thoughtful, be silent or say but little, and that little good." The address by Dr. P. S. Moxom of Springfield was on reverence and worship.

NORTHAMPTON

Edwards Church is blessed with the most vigorous men's club in this region. It has the honor of furnishing the first president of the state federation of men's clubs, and has just tendered a reception and banquet to the pastor-elect, Rev. Willis H. Butler. The membership is now 161, and the club has expended about $600 in improving the church plant the past year, expecting to do about the same in the year to come. LONG.

Scotland's New Pastor

Fortunate the pastor and people where installation services have such origin and circumstances as those of Rev. Bernard Copping at Scotland Church, Bridgewater, Mass., May 27. A home missionary church, yet out of debt and possessing a small fund, thoroughly convinced that its new pastor was sent in answer to prayer, welcomed the council. The new preacher, of unusually bright and ready mind, read a paper which drew from the moderator, Rev. C. E. Stowe, the comment, "It is eccentric in being thoroughly Biblical"; and from the council, action hearty and unanimous. Dr. Archibald's sermon was timely and brief, and the other numbers were pleasing and inspiring.

Mr. Copping is of English birth and Wesleyan antecedents. He came to Canada in response to a call for Methodist pioneer preaching. Finding his training inadequate he entered Bangor Seminary, and upon graduation in 1879 was at once claimed by churches of our order. His pastorates have been Dunstable, Mass., Rupert, Vt., Groveland and Acton, Mass. His wife is well fitted to help him. Heartily interested in temperance work, an acceptable speaker at Endeavor conventions, the new pastor is worthy of the enthusiasm and unanimity with which he has been received. G. H. J.

Dedication and Semicentennial

The College Church of Berea, Ky., dedicated its parish house May 10, with sermon by Rev. E. H. Pearce, D. D., of Danville. Three weeks later, May 31, the church celebrated its 50th anniversary with an address by Prof. J. A. R. Rogers, D. D., of Windsor, Ct. He and his wife taught the first school here in 1858. The sermon was a vivid portrayal of the wonderful providence of God in planting and protecting this anti-slavery work in the heart of Kentucky before the war. There were a half dozen short but interesting addresses by Mrs. Rogers, the son and daughter of John G. Fee (founder) and others intimately connected with the work fifty years ago.

About twenty of the original seventy-eight students in 1858 were on the platform. Ten are living in distant places. An audience of hundreds listened over three hours to stirring addresses.

At the morning service the baccalaureate sermon was given by Rev. F. J. Van Horn of Worcester, Mass,, who three days later received the degree of D. D. at Berea College Commencement. A.

Record of the Week

Calls

ADAMS, ALLISON D., Whitewater, Wis., to Plainview, Minn. Accepts.

BOSLEY, NELLIE, Hartford School of Religious Pedagogy and for some time an A. M. A. teacher, to become pastor's assistant at Central Ch., Worcester, Mass. Accepts.

BUTCHER, STEPHEN G., Orange Park, Fla., to Rapid City, S. D. Accepts, beginning July 1.

CAIN, FRANK E., Ithaca and Neptune, Wis., to Hayden, Col. Accepts.

CAMERON, JOHN H., to remain a third year at Pewaukee, Wis.

CORBIN, PAUL L., Oberlin Sem., to become traveling secretary for the Student Volunteer Movement. Accepts for one year, beginning Aug 1.

CRAIG, J. E., Wakefield, Kan., to Farnam, Neb. Accepts, and is at work.

CROSS, ROSELLE T., York, Neb., accepts call to Eugene, Ore.

DAVIES, JOHN F., Welsh Ch., Nebo, O., to Dawn, Mo. Accepts, and is at work.

DOWD, QUINCY L., Winnetka, Ill., to DePere, Wis. Accepts.

EDWARDS, JONATHAN, to continue indefinitely at Pendleton, Ore., where he has already served for a year.

ELWELL, T. ROB'T, formerly of Stoughton, Wis., to Harwood and Argusville, N. D. Accepts, declining call to Staples, Minn.

GEORGE, JESSE C., Olds, Io., to Touchet, Whitman Eells Memorial and Bethel Chs., Walla Walla, Wn. Accepts.

GONZALES, FRANK C., Pioneer Ch., Clear Lake, Io., to Van Cleve.

GRIFFITHS, WM. A., to continue at Trempealeau, Wis., also to Wheaton Ch., Eau Claire. Accepts.

HAMLIN, CHRISTOPHER R., to remain permanently at Plymouth Ch , Lincoln, Neb.

HART, WM. W., Friend, Neb., to Thawville, Ill. Accepts.

JONES, THOS., Yale Sem., to Brule and Keystone, Neb. Accepts.

MORSON, ROB'T R., St. John, N. B., accepts call to Yarmouth, Me.

ROBERTS, RUEL W., Oberlin Sem., to Ripley, O. Accepts, while continuing studies at Oberlin.

STEMEN, JOHN A., Viroqua, Wis., declines call to North Side Ch., Milwaukee.

STONEY, JOHN R., serves Center Chain, Minn., in connection with Ceylon.

STRONG, J. SELDEN, Abington, Ct., *not* called to Riverside, Me. He is simply summering in that vicinity with his family.

WOODCOCK, ALBERT C., Chicago Sem., to Cass Lake, Minn.

Ordinations and Installations

ARNOLD, WM. R., and MILLER, JOHN X , *o.* Andover Sem. June 8. Sermon, Dr. E. C. Moore; other parts, Profs. E. C. Smyth, Francis Brown, J. W. Platner and Drs. H. A. Stimson and J. L. Barton. Dr. Arnold is the recently elected Hitchcock professor of Hebrew language and literature at the seminary. Mr. Miller is a member of the graduating class under appointment to India as a missionary of the American Board.

DAVIES, JOHN F., *i.* Dawn, Mo., April 19. Parts, Rev. Messrs. Thos. Evans, Thos. Griffiths and H. X. Hughes.

HELMING, OSCAR C., *i.* St. Paul's Ch., Nutley, N. J., June 3. Sermon, Rev. A. W. Vernon; other parts, Rev. Messrs. F. W. Baldwin, A. H. Ball, W. J. Paske and J. A. Fairley.

Resignations

BROWN, JAS. M., New Richmond, Wis., to take effect Aug. 1.

FARREN, MERRITT A., Lyndon, Vt., to take effect Sept 1, closing a five years' pastorate.

GRIFFIS, WM. E , Ithaca, N. Y., to take effect Sept. 30, after ten years' service. He will devote himself to literary and historical pursuits.

LEAVITT, FRED'K W., West Point and Crowell, Neb., to take effect July 1, after four years' service.

MOSLANDER, FRANKLIN V., Neligh, Neb., and will take a year's rest.

READ, JAS. L., Crested Butte, Col., after five years' service.

SMITH, ALBERT H., Barneveld, Wis.

WOLFE, JOS., Grafton, O., and will remove to Oberlin.

Summer Supplies

CHAPMAN, FRANCIS H., Chicago Sem., at Bristol and Paris, Wis., till close of next seminary year.

GRIFFITH, D., at Cambria, Minn.

HOLBROOK, FRED C., Cleveland, O., is *not* supplying at Franklin Ave. Ch., in that city.

LANPHEAR, WALTER E., Geddes, S. D., at De Smet.

MARGRETT, ALBERT, Georgetown, Can., at Brantford, until the coming of a pastor.

VAN LUFKEN, F. L. H., at Tillinghast and Keystone, Wis.

FROM OBERLIN SEMINARY

HATFIELD, GEO. B., at Bonesteel, S. D.

KING, THOS., at Absarokee, Mont.

MCCOLL, RAY J., at Republic, Mo.

WILLIAMS, EDW. M., at Hermosa, S. D.

Increase in Salary

AVERY, OLIVER P., Deadwood, S. D. $120.

BOOTH, HENRY K., Tucson, Ariz. $300.

WIGHT, CHAS. A., Hallowell, Me. $100.

Personals

MERRILL, JOHN L., after forty-two years of active ministry, living without charge at Fitchburg, Mass., passed his seventieth birthday, May 29, receiving over 100 congratulatory letters from former parishioners and friends. His New England parishes have been Acworth, Marlboro and Rindge, N. H., and Newbury, Vt.

TAYLOR, GRAHAM, of Chicago Seminary, and wife, have gone abroad for six months' vacation.

WILLIAMS, WM., on closing his five years' work at Oldtown and Milford, Me., was presented with a gold watch by friends in the former place and a dressing case by parishioners in the latter.

Churches Organized and Recognized

BROOKLYN, N. Y., *Manhattan Terrace, org.* and *rec.* 2 June. About 30 members.

Congregational Clubs

LINCOLN, NEB., at Plymouth Ch. Reorganized with 100 members, Charles E. Weston, toastmaster, and admits women to membership. Dr. M. A. Bullock elected president and Mr. J. B. Horton, secretary.

MINNEAPOLIS, MINN., *Minnesota Club,* at Plymouth Ch., heard Hezekiah Butterworth on Across Panama.

NASHUA, N. H., *Central New Hampshire Club,* at First Ch. Address by Rev. G. Glenn Atkins of Burlington, Vt , on Present Tenses of the Gospel. Rev. F. G. Clark elected president.

PROVIDENCE, R. I. Address by Dr. C. E. Jefferson on Old and New Conceptions of the Bible.

SALEM, MASS., *Essex Club,* Ladies' Night. Subject, Higher Education of Women. Addresses by three women on Its Value to the Home, To Society, To the Nation.

WELLS RIVER, VT., *Passumpsic Club.* Morning session at church, with address by Dr. D. N. Beach on Tramping in the Scottish Border. Dinner at Hale's Tavern, with postprandial speeches by Rev. Messrs. J. A. Belanger, A. F. McGregor, H. J. Kilbourn and Richard B. Eastman.

Anniversaries

MONTCLAIR, N. J., *First.*—Thirty-third of Dr. A. H. Bradford's coming to the church, celebrated June 7.

May Receipts of the A. M. A.

	1902	1903
Donations,	$16,893.27	$18,314.79
Estates,	3,161.59	5,330.71
Tuition,	5,389.67	6,745 69
Total,	$25,444.53	$30,391.19
	8 mos 1902	8 mos. 1903
Donations,	$122,104.57	$119,665.67
Estates,	51,600.46	46,915.02
Tuition,	39,852.44	43,506.05
Total,	$213,557.47	$210,088.74

A decrease in donations of $2,438 90, a decrease in estates for current work of $4,685.44, and an increase in tuition of $3,655.61; net decrease $3,468.73.

May Receipts of the A. B. C. F. M.

	1902	1903
Donations,	$32,418.27	$44,108.99
Legacies,	12,697.32	4,248.35
Total,	$45,115.59	$48,357.34
	9 mos. 1902	9 mos. 1903
Donations,	$380,401.39	$404,808.63
Legacies,	105,628.57	63,892.45
Total,	$486,029.96	$468,801.08

Increase in donations for nine months, $24,507.24; decrease in legacies, $41,736.12; total decrease, $17,228.88.

Crucified with Christ

What would it mean to you and to me to hang upon the cross with Jesus Christ; to feel in our palms the burning pain of the nails; to look down into the faces of the sneering crowd distorted with malice; to hear the insults from men we loved; to look in vain for the faces of disciples and know we were forsaken by all; to feel upon the cheek the burning kiss of the friend who had betrayed; to feel one's self crushed down there by the sin of the world, which love had sought so long to conquer? . . . If you and I hung there with him and realized what sin meant, do you think that we would ever want to sin again?—*John Hopkins Denison.*

Commencement Dates

Amherst, Amherst, Mass.,	June 24
Bates, Lewiston, Me.,	June 25
Beloit, Beloit, Wis.,	June 24
Bowdoin, Brunswick, Me.,	June 25
Brown, Providence, R. I.,	June 17
California, University of, Berkeley, Cal.,	June 17
Carleton, Northfield, Minn.,	June 17
Clark University, Northampton, Mass.,	June 19
Colby, Waterville, Me.,	June 24
Colgate University, Hamilton, N. Y.,	June 18
Cornell University, Ithaca, N. Y.,	June 18
Dartmouth, Hanover, N. H.,	June 24
Fargo, Fargo, N. D.,	June 18
Fisk University, Nashville, Tenn.,	June 17
Friends School, Providence, R. I.,	June 23
Harvard University, Cambridge, Mass.,	June 24
Indiana University, Bloomington, Ind.,	June 18
Lake Forest, Lake Forest, Ill.,	June 24
Lafayette, Easton, Pa.,	June 17
Mass. Agricultural College, Amherst, Mass.,	June 18
Michigan, University of, Ann Arbor, Mich.,	June 18
Middlebury, Middlebury, Vt.,	June 24
Mount Holyoke, South Hadley, Mass.,	June 24
New York, New York city,	June 18
Northwestern University, Evanston, Ill.,	June 18
Oberlin, Oberlin, O.,	June 24
Ohio, Athens, O.,	June 18
Olivet, Olivet, Mich.,	June 18
Pomona, Claremont, Cal.,	June 24
Radcliffe, Cambridge, Mass.,	June 23
Ripon, Ripon, Wis.,	June 24
Rochester, University of, Rochester, N. Y.,	June 17
Rutgers, New Brunswick, N. J.,	June 17
Smith, Northampton, Mass.,	June 23
Tabor, Tabor, Io.,	June 17
Trinity, Hartford, Ct.,	June 24
Tufts, Tufts College, Mass.,	June 17
Vanderbilt University, Nashville, Tenn.,	June 15
Vermont, University of, Burlington, Vt.,	June 24
Virginia, University of, Charlottesville, Va.,	June 17
Wellesley, Wellesley, Mass.,	June 23
Wesleyan University, Middletown, Ct.,	July 1
Western Reserve University, Cleveland, O.,	June 18
Williams, Williamstown, Mass.,	June 24
Wisconsin, University of, Madison, Wis.,	June 18
Yale, New Haven, Ct.,	June 24

Meetings and Events to Come

CONNECTICUT STATE MEETING, New Haven, June 16.

CHRISTIAN WORKERS' CONVENTION, Moody Bible Institute, Chicago, June 23-30.

SOUTHERN YOUNG PEOPLE'S MISSIONARY CONFERENCE, Lookout Mountain, Tenn., July 1-8.

NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.

NATIONAL CONVENTION OF Y. P. S. C. E., Denver, Col., July 9-13.

INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28—Sept. 2.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALLEN—In Walpole, Mass., May 21, Mrs. Mary Fisher Allen, in the 93d year of her age. Mrs. Allen was the widow of Deacon Jeremiah Allen, who died in 1876. She resided during the larger part of her long life in Walpole, and was for more than seventy years a member of the church. Steadfast in Christian character, interested in all the good work of the church, a lover of young people, she lived in the goodly ministration of a quiet life, and still lives in the memories of those who loved her and owe a debt to her kindly influence.

CHAPMAN—In Exeter, N. H., June 5, Rev. Jacob Chapman, aged 93 yrs., the senior alumnus of Phillips Exeter Academy and probably of Dartmouth College. After a successful career as a teacher he held pastorates at Marshall, Ill., and Deerfield and Kingston, N. H. Since 1879 he has resided in Exeter.

CUTLER—In Mt. Hermon, Mass., June 3, Harriet Louise Ford, wife of Prin. H. F. Cutler of Mt. Hermon School.

FARR—In Chester, Vt., May 9, Mrs. Octavia C. (Carpenter) Farr, wife of Mr. George A. Farr of Chester, at the age of sixty-eight, after a lingering illness. She was buried at Windham, where the first years of her married life were spent. Born at Kirby, her father moved to Westminster when she was two years old. She was married in Putney on Feb. 4, 1864. Her life was one of quiet but active usefulness in the church, the Sunday school and the community. Strong in her faith, all that pertains to the Christian life was very real to her and in her presence one felt the influence of her spirit and was drawn towards the things that make for righteousness. She is survived by her husband, two sons and a daughter.

GRANT—In Malden, June 1, Rev. Benjamin Franklin Grant. He graduated from Bangor Theological Seminary in 1874 and labored extensively as an evangelist.

LANE—In Boston, June 2, Lucius Page, youngest son of the late Jonathan A. Lane, aged 31 yrs.

LESLEY—In Milton, June 1, Prof. J. Peter Lesley, aged 83 yrs. He was for three years pastor of the Congregational church of Milton. He was the author of many valuable scientific works.

NOURSE—In Westboro, Mass., May 23, Mrs. Sarah A. Nourse, aged 90 yrs.

SHARP—In Aurora, Neb., May 16, Rev. Joseph B. Sharp, aged 67 yrs. He held pastorates in Pennsylvania, Zanesville, O., Union Grove, Wis., and Mt. Pleasant and Glenwood, Io.

WINTER—In Tryon, N. C., Rev. Alpheus Winter, aged 65 yrs.

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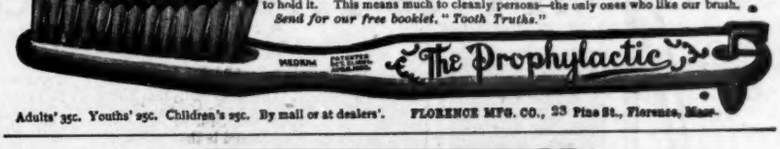

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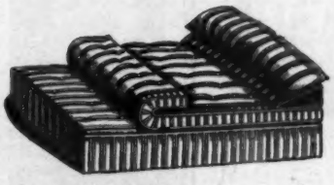

Indeed, such a person can't afford *not* to buy one, for it is the best provocative of sleep, and you are dependent on sleep for your mental alertness.

If you want to go instantly to the bottom of the whole question, and at the same time learn much about the means to woo Sleep, come and see our

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A trial bottle of Drake's Palmetto Wine will be sent prepaid, free of charge, to every reader of *The Congregationalist* who needs it and writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

The Kansas Flood

BY REV. H. E. THAYER, TOPEKA

The Kaw valley has just experienced the most serious sorrow in the history of this middle West. The reports in the outside papers have been greatly exaggerated in the details but the aggregate has not been told. The actual is beyond the power of description. The most fertile valley in the state, whose lands have been held by their owners at $100 and $125 per acre, has been covered with a raging flood from ten to fifteen feet deep. From Kansas City to Abilene the valley has been a great rushing sea for six days and the end is not yet. The blow fell where the people dwell most densely, and the loss of life and property can only be imagined as yet.

A glance at the map will show that 700,000 square miles must find their drainage through the Kansas River. This river has a channel about 500 feet wide and with rare exceptions does not overflow its banks. Last year the water rose seventeen feet above low water mark and people wondered to see Little Russia in trouble. This year the high water mark was twenty seven feet above low water mark, and the whole valley is covered with a roaring torrent. Nothing like this experience had been imagined by our people. In the State Historical Library is the diary of Rev. Jotham Meeker, missionary to the Ottawa Indians in 1844. His records show something similar to the recent floods but the oldest inhabitant had known nothing of the kind and there were no traditions of flood in the Kaw valley. There had been rain for days and the towns above were overflowed, but still our people did not dream of trouble. Railway traffic stopped on Thursday, May 28, and on Friday the approaches to the Melan Bridge which connects North and South Topeka were covered at nightfall, the water was playing at the doorsteps of the best houses in North Topeka and families were fleeing by the score; yet some people were not alarmed. But by 9 P. M., the city was in terror. The torrents had taken everything and the streets were rivers. People moved to the second story or climbed to the roof. The few boats and improvised rafts available gave but little relief till the day opened. At daylight there were dozens in tree tops, on telephone poles and broken roofs, clinging for dear life.

The work of rescue began in earnest; but for the most part, boats had to be constructed before relief could be rendered. A few brave men, among whom the name of Sardou will be long remembered, heroically relieved those in extreme danger, but the madness of the torrents flowing in every direction made it a hard task for the fortunate few who had means of rescue. Saturday night was most sorrowful of all. The lime in the storehouses set fire to lumber yards and there seemed imminent danger that all the buildings in North Topeka would be burned. But a heavy rain put out the fires that otherwise must have caused many deaths.

The floods have been great commoners. Rich and poor have been housed in second stories of public buildings, awaiting the slow means of release and meantime fed at the public expense. People have stood on benches in schoolrooms or on pews in churches to be away from the water. They were caught with the scantiest supplies of clothing and even their food had to be carried to them by friends, who had to leave them to minister to the immediate wants of others. In the midst of the worst burdens came happy relief in the shape of boats and launches and skilled men from St. Joe. The rescue work was rapidly pushed, every device was tried and the trouble came to an end with few records of death.

The city has been turned into one great relief society, and the wants of all have been met, but no one can tell the needs when the effort shall be made to clean the part of the city filled with *débris* of every kind, in which festering bodies of animals make the work of cleansing supremely hard. It will be six weeks before the people can return to their homes in North Topeka. And this only suggests a small part of the sorrow. The desolation has been extended for 150 miles, and the worst is supposed to be at Kansas City.

Our churches, of course, have suffered and we shall meet new home missionary problems; but we are sure that the people who came here to make a free state will not forget the strength the churches must receive and can confer.

In and Around Boston

A Welcome to Secretary Vogt

The first official reception was given to the new general secretary of the United Society of Christian Endeavor, Mr. Von Ogden Vogt, on June 3 The parlors of Second Church, Dorchester, were thronged with young people, many societies being represented; and under the management of the Boston Christian Endeavor Union an interesting program was carried out. A cordial welcome in behalf of the local church and society was extended by the pastor, Dr. Arthur Little. The Massachusetts State Union sent greeetings through its president, Rev. James J. Dunlop of the Roxbury Presbyterian Church, while Mr. William Shaw gave fresh impetus to the meeting by his breezy words of greeting. In welcoming Mr. Vogt, Dr. F. E. Clark spoke of the fact that he is taking up his new work at a time when the prospects for the future of Christian Endeavor were never so fair, as reports are coming in of a great increase in the number of societies—the State of Indiana having gained 208 new societies within the last six months. Dr. Clark hastened to add, however, that Mr. Vogt was not elected to his new position simply to aid in the increase of the number of societies, but to advance the cause of Christ by setting a high standard of spirituality before the young people. This thought Mr. Vogt carried out in his inspiring address at the close of the meeting.

Death of Mr. Barna S. Snow

After several years of physical infirmity, Mr. Barna S. Snow died in Norwood, June 3, at the age of sixty-seven. He has figured prominently in local missionary activities and in Berkeley Temple. In the period when it

[Continued on page 857.]

A Free Trip to the Seashore!

ANY BOY CAN GO

ARCHIE EADIE sells THE SATURDAY EVENING POST in a small town in New Jersey. One morning last summer he eagerly watched a crowd of people boarding an excursion train for the big camp-meetings at Ocean Grove and wished that he was going with them. He had a little more than enough money for car-fare, but nothing for board and spending money. Then an idea came to him. He wrote to the publishers of THE POST to add 100 copies to his order for that week and to send them to him at Ocean Grove. Two days later he was among those who boarded the excursion train.

When he got to Ocean Grove he found his copies waiting for him and started at once for the beach with a bundle of them. The knowledge that unless he sold the copies he would not have money to pay for his board gave extra vigor to his work. Up and down the boardwalk, into the pavilions, on the hotel porches and along the streets he went, offering the magazine. Wherever there was a crowd there was Archie. Late in the afternoon he went to the boarding-house and engaged board for a week, tired but happy, for he had almost enough to pay the bill.

Before the end of the week he received a check for $5.00, one of the cash prizes offered monthly to THE POST boys. He wrote for 50 extra copies for the next week. These he readily disposed of and decided he would stay a few days longer. At the end of that time he returned home, sunburned and happy, with enough money left to order his next week's supply for "home consumption." Archie is 12 years old. He writes: "That way of going to camp-meeting suits me all right."

Any boy can sell ***THE SATURDAY EVENING POST*** after school hours and on Saturdays. ***No money required.*** We send ten copies free the first week. These supply the capital for the next week. Write to-day for the free copies and booklet showing photos of successful boys and describing their methods.

Don't be afraid to try it. If 6000 boys are making money this way, YOU can do the same.

$250 in Extra Cash Prizes Next Month

To Boys Who do Good Work

Address, BOY DEPARTMENT, THE CURTIS PUBLISHING COMPANY
508 Arch Street, Philadelphia

In and Around Boston

Continued from page 856.

was known as Berkeley Street Church he brought the Sunday school to a high degree of efficiency, and with his brother Franklin, who died some years ago, was one of the pillars of the organization. Business reverses came but they never lessened the sweetness of his spirit. Since 1889 he has been corresponding secretary of the Boston Seaman's Friend Society. The fact that for many years in early life he had been engaged in the fish business, not only turned his attention to the needs of the sailors, but made him successful in approaching them. A man of purity, humility and genuine consecration, beloved by all who knew him, has passed on.

In Memory of Mr. Mendell

Boylston Church, Jamaica Plain, held last Sunday a touching memorial service in honor of Rev. Ellis Mendell, its pastor for fifteen years. Rev. Perley B. Davis paid tribute to Mr. Mendell's rare sympathy and friendliness; and Rev. S. C. Bushnell read appreciative resolutions passed by the Yale Alumni Association of Boston. Others participating in the service were Rev. Messrs. F. L. Luce, D. A. Newton, and Drs. W. H. Allbright, S. B. Capen and Arthur Little.

Important Meetings to Come

Though the Monday Ministers' Meetings are over for the season, two Mondays this month will offer as great attractions to the ministers as any of recent months. Prof. E. C. Moore is to speak at 10 30 A. M. on the 22d, and Rev. R. J. Campbell of London, at 11.30 on the 29th. Both these meetings will be at King's Chapel, and have been arranged by a committee representing the ministers' meetings of the different denominations.

Decline in Drunkenness

Co-operation of the Boston press, the officials of the Boston Elevated Railway, and the new head of the Police Board of Boston, has materially decreased the amount of drunkenness in the city, especially on Saturday nights. Suburbanites coming to Boston now find it far more difficult to secure transportation home than they used to. Stringent orders have been issued to the police and to the motormen and conductors of the cars to refuse admittance to all men who are in the slightest degree under the influence of liquor.

THAT'S THE TIME

When Proper Food Is Necessary.

Proper food is never more necessary than when recovering from a wasting sickness, when over-eating would be fatal and yet the body needs nourishment and plenty of it.

At this time the condensed food Grape Nuts is shown to be one's most powerful friend. Four teaspoonfuls of Grape-Nuts and cream will sustain a healthy man for half a day and a less quantity in warm milk will build up the convalescent wonderfully. No stomach is too week to digest and relish Grape-Nuts. "I was taken sick with Typhoid fever and every one who has this disease knows how weak and lifeless a person feels when beginning to recuperate.

"I had to be very careful about my diet and could eat only very light foods. These did not seem to nourish me and instead of getting better every day I was just at a standstill and every one began to fear a relapse. One day while lying in bed very much discouraged my sister who was reading to me from the paper read an article about Grape-Nuts and we decided to send for a package.

"From the very first meal of Grape Nuts I began to improve, strength came in bounds and leaps with the result that I was soon out of bed; my change for the better seemed simply marvelous. My mind is clear and strong and my body sturdy. I am now entirely recovered." Name given by Postum Co., Battle Creek, Mich.

There is a reason.

A dessert that helps the body, that's the thing! Any number of them in the little recipe book in each package of Grape Nuts.

The Result of the South Weymouth Council

The council which was called for Feb. 3, to advise Union Church, South Weymouth, as to its future in view of its relations with the Old South Church, held its final meeting at Union Church June 4, and adopted by unanimous vote the following result:

The letter missive which is the warrant for the council, while seeking advice as to the church disbanding or going on, especially asks counsel as to the method by which they might maintain fellowship with their brethren of the Old South Church, and also recites certain conditions in the community relative to two Congregational churches and the efforts which have been made looking toward union with a sister church, and requests the council to examine the facts, review the proceedings and advise in the premises.

Correspondence was laid before the council at its public session tending to show what attempts had been made toward closer fellowship of the churches and what were the relations to each other.

A large part of the oral testimony also bore on this matter of the efforts made toward co-operation and union with one another and the spirit in which these advances were made and met and the prospect of ultimate success.

Evidence was also introduced showing the numerical and financial strength of the respective churches, their situation and equipment with relation to the community.

The council sought, through the investigations of its special committee, further light on all these matters. They have conferred with the church and parish officers of each of these churches to ascertain if possible the real spirit in the two bodies.

In view of the evidence submitted to the council, they would advise the Union Church:

1. That they have taken such steps as they had reason to think might result in a better fellowship of the churches in South Weymouth and have maintained their willingness, not only in the correspondence which passed between the two churches, but in the oral testimony before the council, both in public and in private, to abide by the decision of the council in all the issues involved.

2. The union which the members of the Union Church sought would, if it could be consummated on terms fair and equal to each and in a proper spirit, be a boon to the community and conducive to the interests of Christ's kingdom. It would tend to heal the divisions in households and promote good feeling among neighbors and present to strangers an impressive welcome to worship, service and fellowship, and to the powers of evil a united and aggressive front.

3. On the other hand, the testimony shows that there is no disposition on the part of the officers or the members of the Old South Church, to which advances have been made on this and on previous occasions, to unite with their brethren on any basis. What seemed to be favorable responses to the offers of union in the early correspondence were followed by apparently new and sweeping conditions and definitions of terms which proved to be a practical bar to any further negotiations.

4. The council finds the natural, material and spiritual resources of the Union Church ample for widely extended service and a united spirit. Their influence and standing in the community is such as to warrant the hope of increased attendance. The large number of young people and their earnest purpose impressed the council with the future outlook for new workers and burden bearers.

5. With keen regret and a sense of deep disappointment and a feeling that a grievous injury is done the Master's cause by this division of interests, the council would heartily commend the Union Church for its brotherly spirit and efforts in seeking a nobler fellowship of Christ in the community, but in view of these seemingly unalterable conditions and the long and useful history of the church, its present strength and unity and its promise of future efficiency as a separate organization, advises the Union Church to labor for the things that make for peace, and urges it to go forward in the prosecution of its work as a church in a large and aggressive way, securing a pastor and teacher as soon as possible. They also recommend that all present agitation of the subject of union be dropped, and that the church give itself earnestly and unitedly to the advancement of the Redeemer's kingdom, hoping and praying for the unity for which the Master himself prayed, and they bespeak for the church which has endeavored to promote the unity of Christian interests the sympathy and support of the community.

When a man wants very much to do a thing, he does not need to have some one come around and urge him and remind him of it. He is not offering excuses and asking postponement. He is eager and impatient. He is there on the spot and before the time. Other things can wait. So it should always be with those duties which symbolize our relation to Christ.—*Exchange.*

June Weddings

Intending purchasers of fine **Porcelain** and **Cut Glass** will find extensive exhibits of the best things to be seen in this line.

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Bread and Butter Plates
Course Sets
Fish Sets
Entree Sets
Dinner Sets, all values
Jardinieres and Pedestals
Chinese Piazza or Hall Seats
Umbrella Vases, all values
Old Blue Delft Placques
Vienna Porcelain Paintings on Vases, Plates and Placques, $10 to $500 each
Guest Room Water Sets
Sideboard Flagons and Steins
Punch and Lemonade Bowls
Creme de Menthe Glasses
Ornamental Pieces, from
Coalport
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In and Around New York

Another New Brooklyn Church

Manhattan Terrace Church was recognized at a council held Tuesday of last week in the temporary building of the church, most of the Brooklyn churches being represented. Reports of trustees showed that the Sunday school, which was organized and has been assisted by the Congregational Sunday School and Publishing Society, has an average attendance of fifty-five; that regular public services were to begin last Sunday, Rev. C. M. Severance officiating, and that a $3,000 site for a permanent building has been given by a friend. The Home Missionary Society has appropriated $300 annually toward a paster's salary and will doubtless aid in the erection of a chapel soon to be commenced. The new church owes its existence largely to the efforts of Rev. C. T. Chase of Flatbush Church, who, seeing the needs of the section, went about the work of organization.

Homeless Seamen

The Sailors' Home on Cherry Street, owned by the American Seaman's Friend Society, has been sold to the city authorities, to be used for the anchorage of one of the new East River bridges. The price is stated as $110,000. No site has been selected for a new home, and until one is erected the sailors needing assistance will be sent to other institutions.

A Memorial to Dr. Babcock

A plot 125 x 100 feet on Thirty-sixth Street, west of Eighth Avenue, has been purchased for about $100,000 by the Brick Presbyterian Church, which will build on it a chapel and parish house in memory of the late Dr. Maltbie D. Babcock. Thence will be removed the work now conducted at Christ Church and the McAlpin House on Thirty-fifth Street. The latter is also a memorial building, but the foundation will be incorporated in the new plant. No statement has been made as to the cost of the new buildings, but much of it will be covered by the sale of the older structures.

Mormons Kept Indoors

The Mormon missionaries who were so active as street preachers in the Harlem section last spring and summer are not likely to be heard this season, as Mayor Low is withholding licenses from them. Such license is absolutely necessary, and it is said that the mayor's action toward the zealots from Utah is based upon the technical application of the law, which says that applications for licenses must be indorsed by some clergyman in good standing in the city, or by some religious organization. Since the Mormons can hardly comply with these provisions, they will doubtless have to confine their summer effort to the small halls which they have been using all winter.

Vacation Schools for Children

Baptists do a useful summer work on the East Side. Their plan might well be imitated by others in New York, and in other cities. Thousands of children play in the streets day after day. The Department of Education opens school grounds to them, and Baptists open church plots. They also appeal to other churches to open their plots, that the children may walk on soil rather than on brick and stones. Under direction of their City Mission Society, Bible lessons are given for an hour each day, and the children attended last year to the number of 2,700. This year ten churches and their grounds are to be thus employed. To have charge of these centers students are coming from Chicago, Colgate and McMaster Universities and from Rochester and Crozer seminaries, from Vassar, Barnard, Wells, Smith, Mt. Holyoke and other colleges, and are to become heads of departments. Finding the children determined to keep busy at something, courses of study have been arranged for this summer in drawing, city history, singing, sewing, embroidery and iron work. Even games are taught. The schools are kept open during July and August at an expense of about $5,000 a season. C. H. A.

A New Jersey Installation

St. Paul's Church, Nutley, one of the newer churches of the Northern New Jersey Conference, opened its history with a rarely beautiful pastorate of nearly nine years by Rev. J. A. Fairley, who removed to Brooklyn last fall. This suburban church, with a steadily growing constituency, is to be congratulated on the succession to its ministry of Rev. Oscar C. Helming, late pastor of North Church, Indianapolis, Ind.

The installing council met June 3, and heard a clear and frank statement of beliefs which have steadily gathered strength through Mr. Helming's training in a minister's home, Union Seminary, and two successful pastorates. The examination revealed, in a convincing way, qualities which cannot fail to have a marked influence upon the church and region which the new pastor is to serve; and it called forth the unanimous and hearty approval of the council. The sermon by a classmate of the candidate, Rev. A. W. Vernon, was a vivid portrayal of The Function of the Church in Modern Society. Mr. Fairley addressed his former parishioners, and other parts were taken by Rev. Drs. F. W. Baldwin and A. H. Ball.

The Nutley church, with its beautiful home and delightful fellowship, has found a distinct place in the New Jersey brotherhood. W. J. P.

Rededication at Hartford, Vt.

An event of more than local interest was the rededication, May 26, of the edifice of Second Church, Hartford, Vt. This church, since its organization in the latter part of the eighteenth century, has been a distinct and important factor in the life and influence of the denomination in the state.

The remodeling of the building has not changed its general proportions or exterior detail, but the interior has been greatly enriched and beautified. The repairs, begun in September, 1902, have been completed at a cost of $5,000, and this money, with but few exceptions, has been raised through the generosity of the church and society.

The service of rededication was made peculiarly impressive and interesting by the participation of three former pastors, Rev. Messrs. S. I. Briant, W. F. Stearns and A. J. Lord; while Rev. L. M. Strayer, who has just accepted a call to the pastorate, opened the service with the invocation.

The sermon, by Rev. A. J. Lord of Meriden, Ct., was on the religion of art and the art of religion, and was a fine interpretation of the function of religion in expressing the beautiful, and the influence of the beautiful in developing character.

Greetings came from former ministers, and from Rev. Mr. Tracy, whose grandfather was ordained in the church seventy years ago and went as a missionary to China. The dedicatory prayer by Rev. S. F. Jones and the responsive service of dedication by the large congregation concluded the exercises, which gave back to the people a church reconsecrated to the glory of God and the service of man.

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Christian News from Everywhere

The graduating exercises of the School of Domestic Science and Christian Work were held at the Boston Y. W. C. A., June 3. Twenty-seven young women received diplomas or certificates for domestic science and art.

A census of churches of the old city of London by the *Daily News*, taken on the first Sunday in May, showed that the combined attendance at the City Temple, Congregational, was 7,008, while that at St. Paul's Cathedral was 2,337. The combined attendance on Nonconformist churches was more than double that at the Established churches.

The new Assembly Hall of the Orphans' Home, Franklin, N. H., was formally opened May 26, with an interesting program successfully carried out by the superintendent, Rev. Rufus P. Gardner. It included a brief opening address, singing by the children, and a delightful talk on Nature Study illustrated with charts, by E. J. Burnham of Manchester. An inspection of the buildings by representatives of the State Board of Charities and others revealed an admirable condition of the institution, which cares for 150 children, and called forth warm expressions of commendation.

The Puritan Blood

That Puritan blood flowed in their veins that throughout our land has drowned much harmless joyousness; yet those who know of it only from hearsay do foolishly to speak ill of it. If ever earnest times should come again, not how to enjoy but how to live being the question, Fate demanding of us to show not what we have but what we are, we may regret that they are fewer among us than formerly, those who trained themselves to despise all pleasure, because in pleasure they saw the subtlest foe to principle and duty. No graceful growth, this Puritanism, for its roots are in the hard, stern facts of life; but it is strong, and from it has sprung all that is worth preserving in the Anglo-Saxon character. Its men feared and its women loved God, and if their words were harsh their hearts were tender. If they shut out the sunshine from their lives it was that their eyes might see better the glory lying beyond; and if their view be correct, that earth's threescore years and ten are but as preparation for eternity, then who shall call them even foolish for turning away their thoughts from its allurements?—*From Jerome's Paul Kelver (Dodd, Mead & Co.)*

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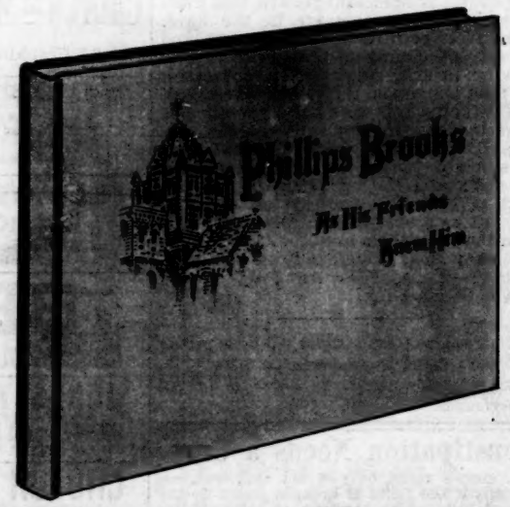

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